The Christian Century

PUBLISHED WEEKLY

Will Korea Perish?

First in a Series of Articles on the Situation Observed at First Hand

By Harold E. Fey

Carrying Religion to the Campus

By Alan Walker

If Dawn Is to Come

By Charles Malik

JANUARY 16, 1952

In This Issue

HAROLD E. FEY

starts the series of articles (there will be five or more in the series) in which he will sum up his observations on the situation in Korea made during a month's visit which took him from the islands in the south where refugees and prisoners of war are crowded to the extreme front lines in the north, where he was under fire. When Dr. Fey, managing editor of The Christian Century, went to Korea it was primarily to find out what the war has done to the Korean people and what the future looks like for them and for their institutions, including their churches. This series of articles will tell that story. Whether reprints will later be available will depend on the demand.

ALAN WALKER

is minister of the Waverley Methodist Mission, Sydney, Australia, and one of the fast-emerging younger leaders of the ecumenical movement. In our 1951 series on "What Can I Preach to a Fear-Stricken Age?" Mr. Walker contributed the article on May 16 entitled, "Christianity Is True." He has recently completed visits to a number of U.S. colleges and universities as a member of the National Council of Churches' University Christian Mission.

CHARLES MALIK

is referred to in *Time* for Jan. 7 as "Lebanon's great delegate to the U.N." His article "The Challenge of Communism," which appeared in The Christian Century for Jan. 17, 1951, has been reprinted all over the world. Dr. Malik is a graduate of the American University in Beirut and a former teacher there.

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Coming Events

Jan. 17. National Council of Churches Department of Broadcasting and Films Religious Radio Institute, Delaware, Ohio.
Jan. 17. N.C.C. Division of Foreign Missions, World Literacy, Inc., Annual Meeting, New York city.
Jan. 17-24. Congregational Christian Council for Social Action Semiannual Meeting, New York.
Jan. 20. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 20-26. Church and Economic Life Week.
Jan. 21-24. Congregational Christian Missions Council, Cleveland.
Jan. 21-24. United Christian Missionary Society Regional Workshop on World Order, Buffalo.
Jan. 22. N.C.C. Department of Broadcasting and Films Religious Radio Institute, Montreal.
Jan. 22. New York Institute for Religious and Social Studies; themes: "Theological Sources of the Western Faiths," "Authority and Freedom," "Moments of Discovery"; Eugene Gallagher, Ben Zion Bokser, Richard McKeon, speakers.
Jan. 23-27. National Lutheran Council Evangelism Conference, Minneapolis.
Jan. 24-25. Duke University Divinity School Seminars; Robert E. Cushman, Daniel J. Fleming, leaders.
Jan. 24-25. N.C.C. Bureau of Church Building and Architecture, Chicago.
Jan. 24-25. United Christian Missionary Society Regional Workshop on World Order, Pittsburgh.
Jan. 25-27. North American Conference on Church Architecture Annual Meeting, Chicago.
Jan. 27. Chicago Sunday Evening Club; Vere V. Loper, speaker.
Jan. 27-Feb. 3. Youth Week.
Jan. 28-30. Garrett Biblical Institute Rall Lectures, Evanston, Ill.; John C. Bennett, speaker.
Jan. 28-30. Minnesota State Pastors' Conference, Minneapolis.
Jan. 28-Feb. 1. Chicago Theological Seminary 21st Annual Ministers' Week.
Jan. 29. New York Institue for Religious and Social Studies; Eugene Gallagher, Goodwin Watson, Joseph M. Proskauer, speakers.
Jan. 29-31. Chicago Theological Seminary Alden Tuthill Lectures; J. S. Whale, speaker.
Jan. 29-Feb. 1. Iliff School of Theology Ministers' Week of Graduate Lectures, Denver; Alva I. Cox, David D. Eitzen, Edward T. Ramsdell, speakers.
Jan. 29-Feb. 1. National Lutheran Council 34th Annual Meeting, Atlantic City, N. J.
Jan. 30. N.C.C. General Board Meeting, New York city.
Feb. 1-3. National Council of Presbyterian Men Annual Meeting, Chicago.
Feb. 4-7. Evangelical and Reformed General Council Annual Meeting, Louisville, Ky.
Feb. 6. Pittsburgh and Allegheny County Ministerial Union Lecture Series; George Florovsky, speaker.
Feb. 7-8. United Christian Missionary Society Institute on World Affairs, Lynchburg College, Lynchburg, Va.
Feb. 10. Race Relations Sunday.
Feb. 10-16. N.C.C. Division of Christian Education Annual Meetings, Columbus, Ohio.
Feb. 11-13. United Christian Missionary Society Institute on World Affairs, College of the Bible and Transylvania College, Lexington, Ky.
Feb. 13-14. Augustana Theological Seminary Midwinter Convocation, Rock Island, Ill.; E. G. Homrighausen, Halford E. Luccock, speakers.
Feb. 17. Universal Day of Prayer for Students (United Student Christian Council).

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, JANUARY 16, 1952 NUMBER 3

EDITORIAL

WHILE impatience mounts over the way in which armistice negotiations in Korea are dragging, there is one factor contributing to the delays which American Christians should not forget. As the U.N. negotiators struggle for an agreement covering prisoners of war they are actually trying to protect the lives of thousands of Korean Christians. Tens of thousands of the prisoners held by the U.N. are Christians. Thousands of them were never Communists. They were North Koreans who were caught in the Communist dragnet and conscripted. A larger number were Communists but have been converted to Christianity while in the P.O.W. camps. The army has given every encouragement to the missionaries and Korean pastors who have worked with them. Nobody knows how many of these Christian prisoners there are, but estimates of the number range as high as 70,000. The identity of these Christians is known to the Communist prisoners. Some of them have been attacked and several killed by Communists to silence their effective Christian witness in the camps. Now what is to happen to them? If they are turned over to the North Korean authorities, there can be little doubt that most of them will be killed. What will be said of the American army which has permitted Christian evangelism among these prisoners if that turns out to be a later death warrant? In Europe, refugees from communist terror are permitted to choose whether they will return to countries behind the iron curtain. That, essentially, is what the U.N. representatives are contending for at Panmunjom. American Christians and churches should let Washington and the U.N. know at once that they are not prepared to accept any backing down on this issue.

Korean Christian Prisoners In Danger of Death

The Ugly Threat Behind German Rearmament

THE BIG TYPE on the front page, that first Monday morning in the new year, was all about "Toss Ike's Hat into '52 G.O.P. Ring." If there was any room left, after appropriate space had been given to Senator Lodge's announcement that General Eisenhower would be a candidate for the Republican presidential nomination, it went to Mr. Churchill's visit to Washington and all the rumors that were circulating there. But over on the inside pages, under a Bonn dateline, modest space was allocated to an Associated Press dispatch which began: "Western Germany has secretly completed plans for a draft army modeled on American lines to join the proposed European defense force, Western Allied officials disclosed Sunday. The top-secret plans—hammered out behind closed doors by former officers from Hitler's Wehrmacht—call for drafting young Germans between the ages of 18 and 21, the officials said. German military planners estimated that youths in these age groups number at least 1,250,000. The 18-year-olds alone are expected to total about 400,000, or more than enough to form the probable German contingent in the six-nation European army. German leaders have firmly rejected a volunteer army in planning Germany's military comeback, the Allied officials said. . . . The key men in the draft plans were stony-faced Theodor Blank, 45, and two Hitler-era generals—Adolph Hüsinger and Hans Speidel." It is probable that this was a far more important story, that January morning, than the ones displayed on the front page. Mr. Churchill may, to be sure, have been discussing the question of German rearmament with Mr. Truman. And one of General Eisenhower's reasons for wanting to be president may be that he thinks he can deal with a rearmed reich. But millions of ordinary people reading such a dispatch in American, British, French or other European papers will think, "Here we go again —off for another *Totentanz* with a militarized Germany."

Another Free Gift to Red Propaganda

ONCE MORE the United States has replied to a Russian proposal for discussions in such a way as to give other nations the impression that this nation is determined to continue the cold war crisis. On January 3 Andrei Vishinsky suggested to the political committee of the United Nations that a special meeting of the Security Council be called to try to break the deadlocked Korean negotiations. In the same resolution he also asked that the Security Council consider all phases of the cold war to see whether some lessening of the world tension could not be achieved. Within a few hours the United States, speaking first through U.N. Delegate Benjamin Cohen at Paris and then through Secretary Acheson at Washington, flatly rejected the Russian advance. It was, they said, a trick to disrupt the Panmunjom negotiations. Nothing could be expected from discussions in the Security Council, where Russia has a veto. Mr. Acheson swept the whole proposal aside by saying that to accept it would be "disastrous." Disastrous to what or to whom? Neither Mr. Acheson nor Mr. Cohen made that clear. We have no doubt that Russia had its own hidden purposes when Mr.

Vishinsky spoke. Does any nation ever make an important diplomatic move without having its own hidden purposes? The Panmunjom talks seem to be getting nowhere. Observers say that the military men on both sides are more interested in protecting their tactical positions so that their armies will be advantageously placed if fighting starts again than in anything else. Transfer of the discussions to Paris, where all twelve nations on the Security Council would participate, might succeed in making the arrangement of an armistice the first purpose. No decision could be reached that we did not like, for we have as much of a veto in the council as the Russians. Moreover, this would demonstrate that it is really the Soviet Union and not North Korea or Communist China which has been fighting the U.N.—something that would have great effect in other nations. But no, the U.S. rushed in with a rejection which gives Communist propaganda a chance plausibly to claim that we refuse even to explore Russian peace advances which on their face appear reasonable. Is this one more result of the state department's panic lest Senator McCarthy accuse it of softness toward communism? Or did the U.S. rejection really come from the Pentagon? Or are we content to let the talks drag on interminably in Korea? Unless there was something about the Vishinsky offer which has been concealed from the public, the American response seems to us to have been woefully mistaken.

Is All Well in Yugoslavia?

IN LAST WEEK's Century (see page 47) Robert Tobias of the World Council of Churches took this paper to task for suggesting that the ecumenical commission which visited Yugoslavia in July failed to see the whole picture. He held it wrong to suggest that there is any relation between freedom of religion and the persecutions which he does not deny a totalitarian regime visits on those who differ with any smallest point of its communistic program. That all depends on one's concept of the responsibility and mission of the church to society and government. We believe that no real religious freedom exists where the church is denied its prophetic mission to be the conscience of society in general and of the state in particular. Certainly that freedom did not exist in Yugoslavia two years ago. Nothing which has appeared in the press and none of the reports of visitors to Tito's people's republic have convinced us that any basic change has taken place in the interim. In recent weeks the press has carried numerous accounts of the persecution of peasants in Croatia who have resisted the government's collectivization of farming in that area. Party members who had been charged with defending the government's system were purged because they "fell into the trap of developing the mentality of independent peasants." This was pretty hard on the party members because the fact, admitted by the government, was that the collectives had failed to function properly. Production decreased; family life was impaired. Has the church in Yugoslavia no concern about what is happening to these Croatian peasants? Suppose that it has, what would happen if it spoke out in their defense? The churches know what would happen and they will not speak out. Mr. Tobias may believe that this is a situation which has no relation to religious liberty. We do not.

'Reasonable Doubt' and the American Heritage

WRIT DEEP in the American tradition is the concept that no man is guilty as charged unless proved so. With the removal of the name of John Stewart Service from the roster of the state department the question whether our government is forsaking that tradition is inescapably raised. Since Senator McCarthy reopened the Service case two years ago—he had already been cleared before a grand jury—Mr. Service has been investigated eight times. Seven times he was cleared, once by a Senate foreign relations subcommittee and six times by the state department's loyalty security board. Both groups criticized his "indiscretion" but upheld his loyalty. Last fall his case went to the loyalty review board in the civil service commission which has jurisdiction over all departments. That board is headed by Hiram Bingham, former Republican senator from Connecticut. Last month it announced its verdict: dismissal from the department because "a reasonable doubt [exists] as to the loyalty of the employee." This elicited an exclamatory "Good, good, good!" from Senator McCarthy. Many thoughtful Americans, just as concerned for the security of the country and equally desirous that the American way of life shall be preserved, wonder how good the action really was. Chairman Bingham's criticism of the state department for disclosing various references to FBI reports increased that doubt. The FBI, says Mr. Bingham, will not be able to get information if those giving it know their identity is apt to be made known. Probably so; but it was precisely to avoid the evils of secret police and secret trials, and the terror they provoke—so evident in Washington these days—that the Founding Fathers wrote the right to trial by jury into the basic law of the land. The glory of Anglo-Saxon legal tradition, we repeat, rests on the proposition that a man is held innocent until proved guilty. We abandon that principle anywhere at peril to our democracy everywhere.

Deploring Florida Killings Is Not Enough

UNIVERSAL CONDEMNATION has followed the murder of Henry T. Moore and his wife by whoever exploded a bomb under their Florida home on Christmas night. Mr. Moore, a Negro educator who had been Florida state coordinator of the National Association for the Advancement of Colored People, had been pushing for action in the case of the sheriff who shot two manacled Negro prisoners "in self-defense" while returning them for the new trial ordered by the U.S. Supreme Court in a rape case. (See "A Tidbit for Vishinsky," November 28.) Now that Mr. Moore has been blown to bits everybody, including even the governor of Florida, is saying the proper things and making the usual demands for investigations and legal action. It would be easy for The Christian Century to do the same. If we thought that any good purpose would be served, we could whip out a blistering editorial and then sit back in satisfaction at a journalistic duty re-

soundingly performed. But a sickening crime such as this latest one in Florida reveals a social cancer too deep to be relieved by any verbal displays of indignation. Besides, there are certain facts behind the assassination of Mr. Moore about which nobody is saying anything, yet which certainly have a bearing. Nobody is saying anything, for example, about the responsibility of the press. Yet when the Supreme Court threw out the original conviction of the young Negroes for rape—the incident out of which has developed the train of outrages culminating in the bombing of the Moore home—Justice Jackson wrote an opinion in which he said that they were victims of what amounted to a legal lynching worked up by Florida newspapers. (See "When the Press Is a Menace to Justice," April 25, 1951.) Another fact about which little or nothing is being said is that the people of Florida as a whole have a responsibility for the lawlessness which has broken out in many forms in their state. Jewish and Catholic places of worship and Negro housing developments have been bombed; terrorists organized as night-riders have burned Negro homes. The "good people" of Florida of course do not condone such acts. Yet they have done very little to alter the policy of the state which for years has encouraged gambling elements—the very essence of lawlessness—to settle there during the winter season. These are some of the carrion birds that are coming home to roost in Florida these days. And indignation, if it is to accomplish much, needs to be aimed at more targets than the actual dynamiters.

Does Abrogation of Italian Treaty Peril Protestants?

GREAT BRITAIN, France and the United States have carried out their announced intention of telling Italy to go ahead and tear up the 1947 peace treaty. There have been few modern demonstrations of the brutal realities of power politics to equal this. We would feel better about it if it had not been accompanied by so many attempts at justification based on alleged Russian moral lapses. Candor and international understanding would have been served if the NATO nations had come right out and said, "Yes, we have authorized Italy to abrogate a treaty less than five years old so that our flanks in the Mediterranean may be protected and large Italian contingents incorporated in the NATO forces. What are treaties when Pentagon strategy is involved?" This whole aspect of the deal our Western governments have made with Premier de Gasperi is so morally vulnerable that our readers need no help to form their judgments on it. However, there is another feature of this new policy regarding Italy which has been ignored in the American press, yet concerning which, it seems to us, something needs to be said. The military clauses of the Italian treaty are not the only ones which, with the blessing of the NATO allies, have been abrogated. Twenty-nine clauses in that instrument have been annulled. Among these is a group to which the American press has referred only briefly and in the vaguest terms as "the political clauses." These have been wiped out, says the *New York Times,* as "superfluous." But these are the clauses in which Italy promised to respect and maintain the sort of civil rights that are guaranteed in our Bill of Rights. These clauses have now been thrown on the junk heap on the plea that they constituted an insult to Italy's claim to be a democratic nation. We cannot see where the extraction of such pledges from a defeated fascist state like Italy implied any insult. And already we are receiving letters from Italian Protestants pointing out that one of the promises thus discarded concerned religious liberty. These Italian Protestants write of the apprehension with which they view the disappearance of these treaty safeguards for their limited and precarious church freedom. All these letters ask, Did you Americans know what you were doing when you allowed the government of De Gasperi's Catholic party to cancel these promises? Well, did we?

Canada Legislates to Build St. Lawrence Waterway

AFTER waiting years for cooperation from this country, Canada has lost patience and is going ahead on its own to build the St. Lawrence waterway and power development. A bill has passed the lower house of the Canadian parliament to push forward with this long delayed and long needed project as a distinctively Canadian enterprise. The bill is now pending in the upper house at Ottawa, and its passage there is predicted. It provides for a seaway which will make ocean ports of all the cities on the Great Lakes, to be paid for as are all other major canal projects, by tolls from vessels using the channel. It also provides for building a large hydroelectric plant on the International Rapids section of the river. Because the pending legislation leaves the door open for the United States to come in on this venture if it changes its mind, the same papers and organizations which have fought the St. Lawrence waterway idea all along are now insisting that the legislative action at Ottawa is nothing but a Canadian bluff designed to stampede the U.S. Congress. We don't believe it. We believe that Canada has simply grown fed up with delay and means now to do something which should have been done years ago. American railways, power companies and coal interests may continue to oppose the project, but Canada has sufficient resources to do it alone and intends to prove that to the world. While we regret that the United States has not joined in this undertaking, it will be a fine thing for Canada to handle it alone. Canada should be one of the world's great nations. Success in a venture on this scale will give it a self-confidence which will do more than anything else could to make possible realization of that destiny.

Catholics Win in Puerto Rico's Constitutional Struggle

ROMAN CATHOLIC BISHOPS in Puerto Rico have won their fight to keep the new constitution from containing the clause in the island's organic law which prohibits indirect use of public funds for the benefit of a church. (See "Catholics Threaten to Defeat Puerto Rican Constitution," December 12.) This clause was removed from the constitution which will be voted on January 21 "because," to quote Governor Luís Muñoz-Marín, "it was offensive to one of the main religions." Governor Muñoz promised that the prohibition against indirect state aid to

a church would be replaced by provisions more likely "to promote brotherhood." . . . Enrollment in theological seminaries made another gain this year, even though that in colleges and professional schools dropped. This is the second straight year in which only schools for the training of ministers, whose students are draft-free, have shown an increase in registration. . . . The world press has shown great interest in the ordination of a married man, a former Protestant pastor, as a Roman Catholic priest in Germany. The papal dispensation to permit this was not, however, as unprecedented as news reports suggested, and of course the Roman church has many married priests in the Eastern rite. The thing for Protestants to note in this ordination, and in others similar said to be pending, is that the one immutable demand made by the Church of Rome in its pursuit of Christian unity is recognition of the papal claims. Everything else can be compromised. . . . Ohio State University trustees have adopted what they call a "further interpretation" of the rule which required the president to give prior approval before any speaker could appear on the campus. The "further interpretation" actually rescinds the offensive rule. Its adoption must leave everybody in Ohio feeling pretty silly except the handful of clergymen, faculty members and newspapers who fought the gag from the start.

Where Is Wisdom?

TWO world-famed Protestant leaders plunged actively into the cold war as the new year opened. One of them, Martin Niemöller, may not have realized that was what he was doing when he boarded a Russian plane bound for Moscow. But by the time Communist propaganda has finished advertising his trip throughout East Germany as evidence that there is no barrier to concord between the Protestant churches and the Communist state, Niemöller will have to perceive the political implications of his trip. The other, Reinhold Niebuhr, surely comprehended his political as well as his church role when he broadcast to Protestants behind Europe's iron curtain.

I

Pastor Niemöller's trip to Moscow was undertaken, according to the press, to give him an opportunity, as head of the foreign office of the Evangelical Church in Germany, to "discuss problems of ecumenical relations with Christians of the Soviet Union." He also hinted that he hoped to interest Russian church leaders in the fate of the war prisoners who, all Germans believe, are still held in large numbers in Russia. Since Pastor Niemöller went on the personal invitation of the Patriarch Alexei of Moscow, his chances for a frank exchange with the top ecclesiastics of the Russian Orthodox Church seemed excellent. Later we will report any comment he may make on his trip.

Dean Niebuhr's broadcast, which Religious News Service covered very fully, was beamed at Czechoslovakia and was especially designed to reach Protestant leaders in that country. It went out from the transmitter of Radio Free Europe, the independent but American-financed station in central Europe from which anticommunist propaganda is constantly broadcast to the peoples under Communist domination. Like Niemöller, Dean Niebuhr was principally concerned with "ecumenical relations," in this case between the World Council of Churches and churches behind the iron curtain. He agreed that the charge frequently made in Communist countries that the World Council has not been neutral in the cold war is true, and contended that this results from the moral imperatives of a Christianity which cannot be neutral toward attempts to establish tyranny.

In other words, the Niemöller flight to Moscow and the Niebuhr broadcast dramatized within a single week the existence within Protestantism of two opposing schools of thought on how to deal with the fact of Communist power. What sort of relations can be maintained among churches and Christians when many live under Communist rule? Niemöller has one answer; Niebuhr another. Niemöller represents the belief that direct contacts should be maintained as long as there is any possible way of maintaining them, even though this may involve apparent acquiescence in the Communist order as "the powers that be." He likewise appears to believe that such a totalitarian tyranny as the Soviet dictatorship is not beyond the reach of an appeal for negotiated agreements and that the way to explore the possibilities in this direction is through the Russian church.

Dean Niebuhr rejects that as sentimental folly, if not a form of compounding with evil. He believes that the only way to deal with Communist power is to brand it as immoral, support the measures taken by Western governments to contain it, and wait for it to "break up under the weight of its own tyranny." "Communism," he says, "is a movement of demonic dynamism." And where the Christian church is free, its obligation is "to create both the resources of courage which are required to resist tyranny and the resources of patience which are required to wait out its tortuous processes."

That Pastor Niemöller adopted his course of seeking a direct understanding with Moscow is hardly surprising. On the minor question of war prisoners his compassion for the anguish in thousands of families within the E.K.D. must have been a compelling motive, for the Niemöller family has known what it means to have a son long lost among the prisoners in Russia. On the main question—that of restoring friendly relations with the Russian church, undoubtedly with the prayer that this might lead toward easing the tension with the Russian government—Niemöller's known desire to keep Germany from being drawn into another arms race and to preserve a neutral position for his country as between East and West must have made it easy for the Patriarch Alexei to secure permission to bring him to Moscow.

Dean Niebuhr's position could equally be anticipated in the light of his past course. While agreeing that ecumenically minded Christians have a duty to "do what we can to preserve a spiritual contact with those who are under the heel of totalitarianism," Niebuhr insisted that this contact must not be sought in any way which seems to "condone . . . the fraud and violence of Communist rule." True, there are places where, as in Hungary and Czechoslovakia, the churches declare they are free under communism to

perform their essential services. But Christians in a free world, said Niebuhr, must not allow themselves to "be hoodwinked when communism ceases to annihilate Christianity, but tries merely to corrupt it."

Dean Niebuhr might have been aiming straight at Pastor Niemöller in some passages in his broadcast, though it is more likely that he had in mind such men as Professor Hromadka and Karl Barth. To any cautions against destroying contacts with churches in Communist countries by a too forthright condemnation of the Communist state he had a flat answer. "It is impossible," he said, "to save the substance of the Christian faith by bogus efforts at neutrality, when civilization is confronted with the evils of tyranny. This is the reason why a World Council of Churches, no matter how anxious it may be to preserve contact with the Christian communities behind the iron curtain, must take actions and make decisions which will seem to the overloards and tyrants of men in captivity as 'unneutral.'" Equally he saw it as the duty of Christians in the West "not to be hoodwinked by any pretensions of peace on the part of communism, not [to] allow any soft spots in our armor, whether in the military, economic or moral sense."

II

Now which of these opposing attitudes represents wisdom for churches and Christians under the tragic confusions and pressures of this hour? As between the honesty of intention inspiring the two men, there can be no choice. Both are entirely committed to the purposes of the Lord Jesus Christ as they comprehend them. Yet they come out at diametrically opposite courses of action. Niemöller's trip to Moscow will seem to Niebuhr the revelation of a "soft spot" in the German pastor's "moral sense," a "bogus effort at neutrality" made with a corrupted church under such circumstances as actually to give aid and comfort to tyranny. Niebuhr's call for preserving the "military and moral strength" of the Western world to contain communism will seem to Niemöller rejection of a possible means to a negotiated peace and insistence that the Christian church must take sides in the power struggle of states. Where is wisdom to be found as between these two?

For ourselves, we have to say that the analysis Dean Niebuhr makes of the position in which the churches of the West find themselves in their dealings with the East seems more closely to accord with the actualities. Pastor Niemöller's lone-handed mission to Moscow is, we acknowledge, a venture of faith which extorts the admiration any faith rouses in this disillusioned time. Nevertheless, its effect, insofar as it has any effect, will be to suggest to all Europe's Protestants that nothing of moment hinders complete fraternal relations between the churches in the West and the churches which have conformed to Communist rule. This we believe to be more than an illusion. It borders on deception.

We come to this conclusion with an oppressive sense of the danger in which we, together with all churchmen in the West, stand of forming our judgments under the influence of our position within one of the nations grappling in the cold war with Russia. While our knowledge of that struggle is not, we believe, as limited or as partisan as that of Christians behind the iron curtain, it certainly is limited and partisan. Despite this, we believe that an ecumenical relationship which ignored or kept silent on the immoral nature of the Communist tyranny would compromise the future of world Christianity. As between Niemöller and Niebuhr, therefore, we are compelled to follow Niebuhr. Yet misgiving remains, born of the reminder that it is always possible for fallible man to be mistaken as to what, in God's sight, constitutes the strength by which we are to guard against the appearance of any "soft spot in our armor."

III

Having said this on the main issue presented by these two examples of divergent Protestant leadership, we would like to add a postscript. Dean Niebuhr warned the Protestants behind the iron curtain that "of course, the price for the state support of a church in a Communist nation is the corruption of the church." We believe this is true. We regret that Protestant leadership in Hungary, in Czechoslovakia, in Poland and in the other Communist countries has not seen this more clearly or, if it has, has not done more to show its apprehension of the peril. But why is this warning beamed only at churches in the Communist countries? Is it not also true that "the price for the state support of a church in *any* nation is the corruption of the church"? That also is something for those who have a concern for ecumenical relations to think about.

Japan Debates Moral Code

[EDITORIAL CORRESPONDENCE]

Tokyo, December 26.

QUITE A STORM was stirred up here recently by Education Minister Teiyu Amano, who tried to do something to stem the moral deterioration which is said to afflict the Japanese people. Dr. Amano is a Kantian philosopher, and he is still wondering why the "moral code" he sought to introduce produced such a protest. His bewilderment indicates that some men in high places have difficulty in appraising what is happening to the Japanese mind.

The Amano code, which was never published, is said to have set forth moral standards as they affect the individual, the family, society and the nation. For some time there has been an outcry against the increase of crime, the growth of corruption in official life, the decline in manners. Japan is short on mink coats and tax scandals, but otherwise seems to have all the appurtenances of current American political life. The minister of education decided that it was the duty of his office to prescribe for the nation's moral ills. He was particularly concerned by the fact that the old Imperial Rescript on Education, issued by the Meiji emperor and read for two generations in the schools, has been abrogated. What could be more reasonable than that the minister of education should raise a standard to which all right-minded Japanese would repair?

A good deal, apparently. In the first place, papers all over the country said that it was not the business of government to define moral standards. The *Asahi Shumbun*

said that it was a "questionable" thing for the education minister to do. "The first question is who should decide the standard of public morals. Standards of morals which must be permanently separated from politics should not be fixed by the government or government officials of the time. The standard must be one which is naturally built up from among the people as a whole. What is lacking in the people's living at present is honesty, courage, lawfulness, respect for others, and etiquette based on the above, which are necessary conditions to maintain social order in community life. . . . Politics must not be mixed into the teaching of morals. . . . We are afraid that establishment of public morals will be utilized by the government in power for its political purposes."

The *Nippon Times,* an influential English-language paper, agreed and pointedly said: "What is more important than the education minister's announcing a moral code is that the cesspools which are contaminating the community be cleaned up. It is hoped that the finance minister was sincere in his recent statement that he and his colleagues in the cabinet will take positive action in ridding the country of government-sponsored lotteries and gambling. . . . The people know only too well that those in high places are not only supporting but some have direct interests in such activities as promoting and managing dog racing and bicycle racing and lotteries. We take a dim view of the preaching of a 'moral code' by leaders who turn their backs upon the sight of people squandering their money on gambling."

The second point of objection was more serious. On October 15 Minister Amano said in the upper house of the Japanese Diet: "The moral core of the state is the emperor." A sensation followed, and a great deal of hostile comment. So a week later the minister sought to explain. "Since the emperor is the object of the people's affection," he said, "and since such a relationship between the emperor and the people is moral, the center of Japan is the emperor, the symbol of Japan. The state is the mother of individuals. Real patriotism would arise from the realization of this fact. I would like to guide future school and social education on the basis of this outlook on the world. The contemplated Moral Guidance to the People aims at furnishing guideposts for the everyday life of the people, and it is only for their reference. This is why it does not take the form of a 'people's charter.' I am going to issue it in my individual capacity as education minister. Therefore it will not be forced upon the people."

But this assurance did not assure. Instead it confirmed the worst suspicions of the minister's critics. The *Yomiuri Shimbun* observed: "All the miseries of Japan in the past were due to the imposition of morals by the state, under the pretense of sacredness, on children who had no power to criticize as well as on blindly obedient adults. We do not want to be cheated again. We must never allow Japan to return to her old undemocratic state under the symbolism of the emperor. We do not think that the minister is a man who entertains such an old-fashioned thought, but he seems to have neither sympathy with the throes experienced by modern people nor any sense of rational renovation in modern democracy. . . . Re-establishment of morals in Japan cannot be achieved by going back to an old state because it is an easy way."

The *Tokyo Times* agreed that Japan must have a "new people's morals" but declared that "it is not reasonable to seek the moral center in the emperor" because he is the symbol of what is, and not the maker of what is not. The Tokyo *Nichinichi Shimbun* said: "The education minister's speech gives the impression that he wants to deify the emperor again; to estrange the emperor from the people and to compel the people to be subjects again. Such an attitude must be criticized as ignoring the democratic revolution and swimming against the stream of the times." The *Asahi Shimbun* agreed that making the emperor the center of the moral life of the nation would "deify the emperor once again" after "he has shaken off the 'garment of divinity.' "

This barrage of criticism, which was fully sustained by the debate in the Diet, was also taken up by educators. Eight of the nine witnesses who appeared before the House of Councilors committee on education opposed Dr. Amano's proposal. Mataichi Kido, professor in Tokyo University, condemned the thesis that the emperor is the center of the people's morals and held that improvement in public morals is dependent on better administration and improved standards of living. Another professor in that university called upon the education minister to resign, a cry which was echoed in the press. The chief librarian of the Diet library, one of the authors of the Japanese constitution, declared that the Amano proposition was not in accordance with basic Japanese law.

With the tide running so strongly against him in the papers, in the Diet and in the teaching profession, poor Dr. Amano did the only thing he could do under the circumstances. He called a press conference and announced that in view of adverse public repercussions he would start again with a clean slate, reconsidering the time of publication, the form and even the contents of his proposed moral code. He acknowledged that his critics' points had merit. He had intended to launch his moral code on the day the peace treaty was to be signed, but now he would refrain. But he told the Tokyo *Shimbun*: "I cannot understand why there is such opposition. When I say the emperor is the moral center of the nation, I mean that from him emanate all faith and love. I am only saying that he is the center of all love." Which humanistic observation gives some point to the comment of the *Kirisutokyo Shimpo*: "When we talk about the core of the people's morals, there will be only two alternatives: the one is the Incarnate Christ, the other is saying nothing." Then it went on to conclude: "We must abide by our first decision to build up democratic Japan. Never be scared by reactionaries, and do not go with the ignorant old influences."

Thoughtful observers here with whom I have discussed this episode feel that it highlights the most fundamental problem in Japanese life. The old basis for morality has been undermined and no new one has been offered to take its place. If the individual is not to find significance for his life in its dedication to the state—which is the basic meaning of making the emperor the center of morality—then where can he find it? He cannot discover this meaning in Shinto, whose combination of animism, polytheism, nature worship and ancestor worship can rise to the status of a commanding faith only by deifying the head of the militaristic state. He cannot find it in Buddhism, whose final

word on the significance of life is that the individual shall find release in the soft absorption of Nirvana. Buddhism has nothing important to say concerning the goal of social relationships.

The Christian faith can provide the basis for morality for which Japan is desperately seeking. Unfortunately, the Christian community here is apparently not equipped with leaders who sense the nature of Japan's need. If it has such leaders, they seem incapable of entering into such a discussion as that raised by the education minister in such a way as to be taken seriously. If Japan is not to center morality in an emperor who can carry authority only by a fatal effort to assume divinity, then it must find its center in the living God whom the world can know through Christ, in whose Kingdom alone right social relationships can be established. The Kingdom of God provides a universal orientation which includes but goes beyond the nation to all mankind, which relates the individual to the family and to widening circles of community in socially constructive service.

Why isn't this being said? Why is this point of view not effectively presented in the debate now going on in Japan concerning the fundamental conception on which this nation can re-establish its life? Part of the reason is that the old religions still exercise a powerful influence. It is becoming clear that the "spiritual vacuum" which we talked about after the war never existed. But a much more important reason is that Christianity in Japan has never thought of itself as having a mission to the whole people. It is simply not interested in contending for the soul of the nation. Its door of fateful and historic opportunity is still open. If it does not enter that door, it will be entered by some other claimant to the nation's devotion. The one thing sure is that the alternative to the Incarnate Christ will not keep silence, as *Kirisutokyo Shimpo* says. Some voice will speak.

H.E.F.

Including the Scandinavian

EDITOR THE CHRISTIAN CENTURY:

SIR: Many years ago I wrote a little book. I am sure that the Lord, being slow to anger and plenteous in mercy, has forgiven me. I do not need the forgiveness of men. They never heard about it. The two people who bought copies died soon afterwards. I can testify to the profound truth of Christopher Morley's observation that writing a book is like dropping a roseleaf down the Grand Canyon and waiting to hear the echo. I am still waiting.

There was, however, a sort of faint echo that I can still hear once in a while. It was the publisher's notice on the back of the title page: "All rights reserved, including the Scandinavian." Magic words! They gave me a beautiful picture to dream about—being published in Scandinavian. There was not one chance in a billion of its being published again anywhere, in Sweden, Afghanistan or Brooklyn. I agreed with the publisher, poor wretch, when he said that once was too much.

But a man can dream, can't he? It was pleasant to think of the fishermen around the fjords of the North sea eagerly devouring the Scandinavian translation of *What's Wrong with the Universe* by Simeon Stylites. Or to watch, in a dream, the solid burghers of Stockholm interrupting their smorgasbord to finish a page, held spellbound by its eloquence.

At any rate I took joy in my rights to a Scandinavian copyright. They would never materialize, but I always had my rights, which I might press at any time. (They are still unpressed.)

There is consolation in our Scandinavian rights—the things we will never do; but we cling to the happy thought that we have a right to do them, and may do them, who knows? Isn't a lot of the fun of reading in our right to do the thing we always think we may do? I have a right to finish reading Gibbon's *Decline and Fall of the Roman Empire*. Every summer I enjoy the preparation to exercise those sacred rights. The fact that I never do it is merely incidental to the joy of the intention. I tell myself that sometime I will finish Tolstoi's *War and Peace*. (Did anyone ever finish it?) I prize highly my right to do it.

Browning wrote,

> What I aspired to be
> And was not, comforts me.

But he had nothing on me. I can say, "All I intend to do, and do not, thrills me." Don't we all enjoy our Scandinavian rights to travel? I have a right to sail on the Amazon in the moonlight, the right to drift down the Volga and hear the boatmen sing (they probably don't, and anyway I am afraid the commissars would not recognize my passport).

Such intangible rights bring more joy than many quite tangible ones. I know a couple who get a lot of pleasure out of their undebatable right to build a cottage on a dream lake along which they have a deed to an imaginary lot. They have drawn and redrawn the plans. They still spend their vacation touring the gas stations and hot dog stands, but any time now they may build!

The most important Scandinavian rights have to do with ourselves. It is good to know that we have a perfect right to do something worlds better than we have ever done, to be something better than we have ever been. No more sulks, whines, catty remarks, dirty digs, sour prejudices! Not much chance, you say? We have a legal right to change, haven't we? And we may do it, at that. Don't sell your Scandinavian rights.

Good-by in Swedish.

SIMEON STYLITES.

Death of the Wise Man

TIME runs out. Would I had lived
Till I had known
How fared the Babe—so little yet—
When he had grown.

Perhaps I might have gladly heard
Brave words he said;
Perhaps have seen, at last, a crown
Upon his head.

LESLIE SAVAGE CLARK.

Will Korea Perish?

World's Most Devastated Land Needs Pity and Help—First of a Series of Articles

By Harold E. Fey

WHAT IS KOREA? We Americans view it as a military morass in which we have become mired. The United Nations thinks of it as a political inflammation which may easily spread. The whole world fears it as a burning fuse which may set off the atomic explosion of a general war. Korea is all these things, but it cannot be understood if we think of it only in these terms.

I spent a month between November 15 and December 15 in this ancient land. Now I think of Korea as persons. To me Korea is the 10-year-old orphaned girl who found a child crying in the street and carried the two-year-old on her back for weeks on the refugee road until they both found a haven. It is the young widow making a life for her children and herself on a six-by-six straw mat on the floor of a factory room which houses 400 other widows and children. It is the husband who has lost his entire family who is stevedoring on a Pusan dock. It is the Christian minister, his pastor-friends all killed by Communists, who is now working in a camp for war prisoners and is converting Communists and otherwise helping them. It is the textile manufacturer who has lost everything and is now starting another factory with a loom made from munition crates and spindles made from orange-juice cans. It is the farmer whose home has been destroyed, whose ox has been killed, coming back to dig his field by hand in winter so that he can plant when spring comes.

A People Fighting for Survival

Korea is millions of people fighting for survival against the lethal cold of the second winter of war, battling against hunger, disease and sudden death by violence; struggling and praying for enough clothing and enough shelter to cover themselves until the sun again warms the earth. The very existence of these people depends on whether they receive in time the pity and help which will make the difference between death and life.

It is these tormented human beings who are Korea who must never be forgotten, although we have come perilously close to forgetting them in our concern over what is happening to ourselves in Korea. And because of what seems like our indifference we can lose the more fateful struggle that is going on in that country and in all Asia, and we can lose our own souls. For the fate of these Koreans is linked with our own.

But we should be proud to remember them. We should be glad to proclaim that these Koreans are human beings like ourselves. We honor ourselves, perhaps too generously, if we claim kinship with the thousands of Korean teachers. They are gathering their classes together on the lee side of hills this winter, carrying on for the sake of the next generation in frigid temperatures, without school buildings, paper, writing materials or books. We compliment ourselves, perhaps undeservedly, if we equate our faith and zeal with those of the Korean Christians. They are building churches and erecting schools in refugee camps and other places of exile, and are answering a campaign designed to exterminate them by a new surge of victorious witness.

Misery Beyond Comprehension

No words can compass the suffering of even one family when it flees from its burning home and wanders destitute among strangers in the cold of winter. Yet 600,000 homes have been burned or otherwise destroyed in a year and a half of Korean fighting, and twice that many families have been driven out on the roads by contending armies. Of the 20 million people in the Republic of Korea, between 4 and 8 million are the victims of war. At least 4 million refugees are still exiles from their homes. The Korean government says that 3 million are utterly destitute and 2 million receive or are supposed to receive a tiny grain ration. Everybody in the nation, with the exception of a negligible few, has been impoverished by the fantastic inflation. Even a generation which has had to develop a calloused insensitivity to catastrophe cannot ignore what has happened to humanity in Korea.

I went to Korea early last November to try to sense the meaning of what has happened to persons there as the second winter of this war settled down. It was obvious that what has happened in Korea may be a preview of the world of tomorrow, of *our* world tomorrow. I soon came to see that these millions of Korean men, women and children are the real clue to the history being made in this Asian peninsula. They are not merely unfortunate spectators, wretched pawns, pathetic bystanders of a drama whose significance excludes them. They, and not the world powers contending in their land, are the principals. Caught beneath the caterpillar treads of mechanized war, their children hit by machine gun bullets or burned by napalm or blown to bits by artillery, their homes burst asunder by monstrous tanks, these Korean people sitting beside the road or packed in boxcars or refugee camps are the true meaning of history in the middle of the 20th century.

Measures of Comparison

Looking at these Koreans we see mankind, we perceive ourselves—trapped, victimized, enslaved. We are trapped when we seek peace for ourselves only. We become victims of forces too great for us to understand when we fail to understand ourselves and refuse to admit that other men are moved by the same desires, stirred by the same aspirations, beguiled by the same sins that beset us. We become slaves because the responsibilities of freedom are too demanding for our poor spirits to bear.

For a month I tasted, heard, smelled, saw and felt what is happening to those persons who are Korea. I experienced its impact enough to know that the attempt to convey to others who have not had the same experience is predestined to fail yet must be made. But a comparison or two may

provide some idea of its thrust. I compared Korea with postwar Germany, the most paralyzing horror I had ever seen. Korea is far worse. Nearly every thoughtful American is now ready to admit that the uprooting of 10 million Germans was one of the greatest catastrophes, next to the Second World War, of our troubled time. Yet if as large a proportion of Germans had been uprooted as is the proportion of refugee Koreans to the country's total population, Germany would have 30 million refugees instead of 10. The vengeful transfers of Hindus and Moslems in the breakup of India was also an enormous tragedy. But if this terror had struck India with the intensity of the Korean war, there would be 160 million homeless in that subcontinent instead of 20 or 25 million.

Considering the size of the Korean population and the length of the war, it is clear that the struggle launched by the Communists in midsummer 1950 has taken a human toll unequaled in history. By Christmas 1951, when the war had run 18 months, the toll of casualties among men, women and children was reported by the United Press to have exceeded 5 million. While no figures and no words can reflect the full misery of Korea, the losses sustained by this nation of 30 million people have to be expressed in those terms to be understood. According to South Koreans, on their side of the line over a million civilians have been killed by gunfire, starvation or cold. Another million civilians have suffered wounds or disabilities of a permanent character. North Korean civilian losses have been estimated at 1.5 million, which may not be an excessive guess in view of the continuous bombing to which their cities have been subjected.

Our armed forces claimed on October 13 to have inflicted 1,402,504 casualties on the North Koreans and Chinese. The United Nations, including South Korean forces, have admitted military casualties totaling over 321,000. The United States in all its wars has never suffered as many casualties as those which have been inflicted and received in Korea since June 25, 1950.

The Making of Refugees

If the war continues indefinitely, there is a very real question whether Korea can survive. Again, keep in mind that we are speaking not of a political entity but of persons.

It will be recalled that the first surge of the well prepared Communist armies reached southern Korea in two weeks and eventually was stopped at what is called the Pusan perimeter, an area perhaps a hundred miles square in southeast Korea. For three months the battle raged with great violence around that line. Then in September the Inchon landing in the Communists' rear turned the tide and the conflict swirled back across the length of Korea. During these three months cities, roads, railroads, villages and farms along the main lines of communication clear to the Yalu were trampled under foot. Every move of the armies on either side made refugees. When our forces reached Pyongyang and other cities of North Korea, they were hailed with tears of joy as liberators.

But even that spontaneous action made refugees. For when the Chinese hurled fresh troops against the United Nations forces, compelling them to retreat, terror raced through the whole land. Millions of refugees choked the roads and swarmed southward in the cold of December 1950. In subsequent weeks the human tide moved over the hills and down both coasts. When the Communists reentered Seoul last January that city of 1.6 million had emptied itself. Only 100,000 had evacuated before the first Communist occupation, but now almost everybody left. They had learned what it means to live under Red rule. So many refugees headed for the Pusan area that it was necessary to set up road blocks to shunt part of the flood to southwest Korea. When our troops were forced out of the northeast at Hungnam, our ships carried over 100,000 civilians, many of them Christians, to Pusan. Most of these later reached the southeastern island of Kojedo. Another naval and air evacuation from the Seoul area carried tens of thousands to the large southwestern island of Chejudo. Among these were a thousand orphans carried in one mass flight of airforce planes, a venture which has now become known as "Operation Orphan Annie."

Universal Destruction

The second great United Nations retreat stopped far short of the Pusan perimeter. Since the Communists were again in control of Seoul, the capital was subjected to aerial bombing and eventually to artillery bombardment. When the invaders were forced out a second time, they organized fire squads of youths who burned everything still standing. As a result, Seoul is one of the most shockingly devastated cities on earth. Mile after mile lies in utter ruins. And what happened to Korea's capital happened to practically every city in the northern two-thirds of the country, and to a large share of the villages. Only the small clusters of farmers' houses off the main roads in remote mountain valleys have escaped the destruction that walketh at noonday.

Since General Ridgway's "limited offensive" began, the Communist armies have been cleared out of most of Korea south of the 38th parallel and from a triangular segment, deepest on the eastern coast, north of that fateful line. But it is not only the enemy which has been cleared out. From a belt south of the lines, roughly 50 miles wide, what was left of the South Korean people have been removed, and it is said that the same situation exists to a degree in the north. Koreans have been forbidden to return to Seoul, but an estimated half-million have filtered back. They live in the ruins and survive by salvaging scrap or by looting. Koreans who persist in returning to their land are rounded up, assembled in prisoner of war cages, screened, and put in trucks and carted off south. If found to be Communists, they are shipped to Kojedo island to join 40,000 other contaminated civilians. If they are believed to be nothing more than farmers who would rather farm than starve, they are turned loose in the south and as refugees enter an existence far more precarious than they would have as prisoners. It is not at all surprising that many of these wretched people have to be deported again and again.

Korea is something more than a land torn asunder, something more than a divided nation. It is a country full of human beings who are trying desperately and blindly to keep from freezing and starving, who clutch with the frenzy of a drowning swimmer at every straw of hope or pity. A man fighting this elemental struggle to survive is

not oblivious to the fortunes of war or insensitive to the prospect of peace, with or without the reunion of Korea. He has the most compelling reasons for knowing how much they concern him. But his first desire is rice enough to eat *today* and a straw mat to fend off the winter wind *now*. For his little boy whose only clothing is a tattered undershirt, a garment no matter how ragged. For his little girl running barefoot on the frozen ground, a pair of any kind of shoes. For his wife, a few sticks to make a fire, a pot to cook with, a roof to keep off the snow. For himself, a dream —that he can get far enough ahead of the compulsion of immediate necessities so that he can find the place where it is said that an American Christian gives out a few yards of white cloth and a wad of cotton to people like himself who have nothing. If he could find that place, he would stand in the line no matter how long it took, and tell the man how much his children need just a little cloth for clothes and how well his wife can make them. And if he could get enough cloth so his wife could make a jacket for herself and one for him, how wonderful that would be!

Of such stuff are dreams made in Korea now. Out of such stuff will come the answer to the question, Will Korea perish?

Another article in this series, "How Refugees are Made," will appear next week.

Carrying Religion to the Campus

By Alan Walker

THE DOOR of opportunity for Christian witness in American universities and colleges has swung wide open. This is the conviction which has crystallized in my mind after visiting seven schools in seven states. Young America is vitally interested in religion. It is an hour when the Christian church should be mobilizing all its forces to present its faith with relevancy and intellectual strength, to show these young people that Christianity is the answer for our day and all the days of man.

The University Christian Mission division of the National Council of Churches of Christ in America is thus carrying out a vital function for the churches of America. This year on nineteen campuses across the country, after careful preliminary planning, teams of speakers have been arriving for five days of intensive witness. Through convocations, seminars, classroom appearances, faculty meetings, personal conferences and "bull sessions" in dormitories and fraternity houses, the message is presented. At the University of Oklahoma, for example, a team of twelve speakers began in the local churches on Sunday and finished at an evaluation session on Thursday night. During the five days 85 classrooms were entered, 11,160 young people attended convocations and seminars, 55 discussion sessions were held in fraternity and sorority houses which led to 110 personal conferences between speakers and students. With this type of mission going on all over the country the impact must be considerable. Dr. Jesse Bader and the Rev. J. L. Stoner are undoubtedly with great skill and devotion directing a most effective piece of Christian evangelism on the most crucial level of the nation's life.

Christian Faith Enters Classrooms

The most unusual technique followed by the University Christian Missions is that of entering actual classroom situations. Professors and lecturers are invited to allow team speakers to visit their classes and, in their presence, to try to relate the Christian faith to the current course material of the class. As one of the greatest needs of our educational processes and indeed of our whole culture is the integration of religious faith and insight with other phases of knowledge, the significance of this method can hardly be overemphasized.

In all the university colleges I visited I found an almost plaintive interest in God and religious faith. At times in fraternity, sorority and dormitory groups I have seen the barriers of reserve fall and the mood of earnest inquiry become intense. All questioning for questioning's sake has been notable by its absence. It seems as though young people want to believe, that they are yearning to accept the fact of God. The atmosphere in which they are growing up makes faith difficult and they are fearful of being misled. But amid the earthquakes that have struck their world and their lives in this revolutionary age, the same wistful question is on their lips as was voiced by the Philippian jailer: "What must I do to be saved?"

Impressions of American Campuses

Since the war, there has appeared in university groups in Australia a greatly increased interest in theology and Christian doctrine. From questions asked it seems that the same heightened interest is operating in America. Yet we of the church have not always recognized this fact and are inadequately presenting Christian truth on this deeper level. If there is one suggestion I would make in the planning of university missions it is that greater provision be made for dealing with straight theological issues.

University colleges differ from place to place, yet not markedly so. A great similarity in mental attitudes has been apparent, except perhaps that it seemed more difficult to present the Christian case on the west coast than elsewhere. It has been surprising to me that schools with a church background or affiliation have been no more friendly in attitude or atmosphere than state colleges. Indeed the readiness to cooperate of the administration and faculty at places like Michigan State Normal College and the University of Oklahoma is a most encouraging fact to all who believe the religion must find its way back to the heart of education.

In a recent article entitled "The Younger Generation," *Time* commented: "The most startling fact about the

younger generation is its silence. With some rare exceptions youth is nowhere near the rostrum. It does not issue manifestos, make speeches or carry posters. It has been called 'the silent generation.' "

Why is it silent? Is it saying nothing because it has nothing to say? No doubt the silence is in part a reflection of confusion and bewilderment. After all this is the generation that has known nothing but tension and chaos. It was born during the depression, went to grade and high school during the Second World War, and now is at college during the bitter "cold war" with Russia. Is it any wonder that young people are older than their years and are more than usually aware of the exceeding complexity of life? Youth shares with this whole generation the absence of confident answers to the problems of our time, and being unsure as to what must be done, often is silent.

A Conservative Student Generation

There is no doubt youth today is more conservative than many generations that have gone before it. For example, on all campuses I found a far greater readiness to defend the present economic order than to criticize it. Radicalism seems to be in eclipse. Yet again an explanation comes readily to mind. In a placid, steadier age radicalism is more likely to be present if only to create a little excitement. In a revolutionary period the cry of the human spirit is for security, for established ways of thinking and living. But whatever be the cause youth today, in regard to theological no less than other issues, is an orthodox generation.

The contraction of freedom in America is of course having its effect at this point. "If I said what I believe about socialism," said one student, "I would lose all my friends on campus." "To express some of the criticisms I feel against the established order of things would result in my dismissal," a professor told me. During my time in America I have seen men in public places look over their shoulder to see who was near and drop their voice before uttering a radical opinion. Only once before have I seen this happen: in Prague under the Communists. The restrictions now operating against freedom of thought and expression in America are undoubtedly having their influence on the university level.

Absence of Hope

There is an amazing absence of hope among young people. Questions asked are invariably framed pessimistically. There is something infinitely pathetic about a generation of youth which is expecting very little from life. Yet this is undoubtedly the case today. There seems to be a fear that disappointment is inevitable and that it is better not to pitch dreams too high.

Resignation is more apparent than bitterness, although at times a resentful spirit bursts out. War and military life make no appeal while there is smoldering opposition to the "draft." The prospect of compulsory military service is playing havoc with the motivation and the concentration of some. I can still hear the suppressed bitterness of one young American who said: "What's the use of studying? I'll soon be drafted and become one of King Harry's men! I could be dead in Korea in six months."

Moral confusion is considerable. The destruction of absolute standards by the teaching of a moral relativism has done its work all to well. No session goes far without the question being asked, "How can I know what is right?" Such problems as cheating and loose sex relations are a reflection of that confusion. Yet I must say that my own observations would suggest that the breakdown of sex morality on the college level is not nearly so widespread as the Kinsey report would suggest.

One of the most disturbing discoveries I have made is the way in which self-interest is almost accepted as life's only adequate motivation. With arrogance in his voice a student at Washington State University at Pullman put the general attitude bluntly: "What's the use of going to college and working hard if it's not to make more money and to get a better job?" The corruption that has come from an excessively individualistic and competitive ordering of society has spread far. Indeed, to some the call of Jesus to a life of service and sacrifice to God and man sounds so strange as to be absurd. Thus I am convinced that there is no point where current attitudes should be more powerfully challenged by the gospel of Jesus than in the colleges. Yet perhaps to do this with sincerity the church itself will have to ask to what extent such attitudes have penetrated its own life and ministry.

A Mood of Acceptance

The distinctiveness, the superiority of the Christian faith over other world religions, is a very real issue on the campuses. "Why do you claim that Christianity is better than Buddhism or Mohammedanism?" "Why can't all the religions of the world get together and preach one faith?" "Is there not a highest common denominator which is found in all religions, including Christianity?" These are typical of questions frequently asked. At one college, students were asked to indicate whether they thought a series of propositions true or false. One was, "Other religions are as good as ours and we should not disturb the followers of other religions by presenting the Christian message to them." Of those asked 67 said this was true, 54 that it was false.

The effort at witnessing on the campus is further complicated by the tri-faith nature of certain of the Religious Emphasis weeks in the universities. As Roman Catholicism and Judaism are making their witness at the same time, the suggestion is sometimes heard that the positive note of Protestant Christianity should be toned down. However, there can be but one answer to this situation. Christ must be preached or all is lost, as Paul found a long while ago. There can be no syncretic approach. If the Protestant Christian witness on the campuses in any sense ceases to be Christocentric it will become impotent. The University Christian Mission thus is utterly right in its insistence that, while it joins willingly in a tri-faith program where such is held, there can be no silencing of a strong witness to the positive values of the Protestant Christian faith.

All this leads to one final conclusion. It is that there is need for a forthright evangelism. There are forces at work on the university level which would draw back from a direct personal evangelism. Such groups are rightly fearful of evangelism's toppling over to extreme forms, of which the church has had some considerable evidence in

the immediate past. But university missioning dare not stop short of presenting a clear call to personal commitment. Young university students are not resentful of a sane and direct challenge. Of this we can be sure: there will be no full grasping of the opportunities now before the church without a sane and wholesome evangelism. If a direct call to the intellectual commitment of faith and the challenge to personal dedication to the tasks of the Kingdom of God is issued there need be no fear of the result. Young America is, I am convinced, in a mood to accept.

If Dawn is to Come

By Charles Malik

FOR SOME TIME now attention has been fastened on the Far East. The Korean conflict has underlined the sources of friction and disequilibrium in that region, and has brought to the fore the supreme importance of Japan in any Far Eastern system of balancing forces for peace. For it is obvious that so long as the independence of China is not clear, a strong and healthy Japan, capable at least of playing an effective part in defending itself, is a world-historical necessity. The treaty concluded and signed in San Francisco springs partly from recognition of this necessity.

But surely concern for peace and security today must be global. Concentration on the Far East or on Europe must not preclude adequate attention to the Near East. For what does it advantage anybody, including those most directly concerned, if while holding the dam on one side a serious leak is to develop on another? Peace today appears to be fairly indivisible, and it is necessary for everybody to be as much interested in peace in the Near East as they should be interested in peace in Japan. Nor is the Near East just another part of the world. Certainly it is not the North Pole, nor is it the South Pole: it is at the very heart of the world. Any policy of drift with respect to the Near East may, when history finally tells its story, prove disastrous.

Reconsideration of Near East Needed

The Near East is in a state of fundamental ferment. It is searching for the way and the answer as perhaps it has never done before. There is therefore room for a reconsideration of its fundamental conditions and relationships. The aim of this reconsideration should be the freedom, confidence, stability, well-being, strength and active participation of the Near East—and therewith the peace of the world.

The unique strategic position of the Near East is a permanent factor in its situation. It has always given rise to an intense rivalry among the great powers for the direct or indirect control of this region. Today this rivalry appears to be as fierce as ever. No one can understand the Near East who does not understand the basic disagreements of the great powers with respect to this part of the world. Sought and spurred from every side, the Near East does not lack external stimulation for its awakening. Owing to the intensity and diversity of this stimulation, the awakening verges at times on utter confusion. Our perplexity in the Near East is in no small degree a direct outcome of the quarrels of the outside world over our resources, especially over our oil deposits. The Near East more than any other region enjoys the distinct honor of reflecting in its own problems the political and spiritual tensions throughout the world.

Why Communism Gains

Communism has made and is making distinct advances in the Near East. This is due to the eternal conditions of misery of the masses, to widespread corruption and social irresponsibility, to intelligent Communist action, to ineffectual and unimaginative Western countermeasures, to the absence of an adequate ideological message that will grip the intellectuals, to the fact that the Western world is known and makes itself known for the most part as a function of materialism, to the continued existence of serious running sores, to Western disunity and blundering, and to certain acts of injustice that the Near East holds the world—and especially the Western world—responsible for having perpetrated on it.

Certainly the discriminatory employment policies of foreign corporations in the Near East are not at all helpful in this regard. These corporations invariably reserve their highest positions to foreigners, even where qualified local talent is available, and practice a double standard of reward involving a very wide disparity in remuneration and therefore in standards of living between foreign and local personnel. Unless this complex total situation is boldly faced and met, communism may ultimately triumph in the Near East.

The Problem of Palestine

Palestine continues to dominate the scene. If peace is really desired the Arab states must develop, and the Western world must help them develop, a real sense of security; and a serious effort must be made to implement the standing decisions of the United Nations in regard to Palestine. The community of nations has put itself on record (in every case by more than a two-thirds majority) concerning the refugees, concerning Jerusalem and concerning the general character of the fundamental political settlement. Thus the achievement of real peace in Palestine measures the extent to which the United Nations—and therewith the dominant powers within the United Nations—is prepared to apply the same standards of seriousness to its solemn decisions with respect to Palestine that it applies to its decisions elsewhere. It is not clear how enduring peace can be achieved in the Near East so long as everything seems to confirm the Arab in the belief that there has been

an international conspiracy to keep him down, so that he can be easily overwhelmed by certain external forces.

The refugees are the key to practically everything. The United Nations has granted them the right of option to return to their homes and the right of compensation for lost property. This option must now be offered them. Those who do not choose to take advantage of it may then be resettled elsewhere, without prejudice to their right to just compensation. Serious schemes of compensation can no longer be delayed. Nor are practical plans of resettlement impossible of devising. The situation today seems ripe for a maximum effort by all concerned to transform soon this well of misery into a garden of health and productivity.

Are Egypt's Demands Just?

The present disaffection of Egypt is another determinant of the situation in the Near East. Egypt enjoys a dominant role in the Arab world and therefore her disaffection affects us all. One must pose this question to Western diplomacy: Has your resourcefulness been exhausted with regard to this problem? What is it that Egypt is asking that is not just and fair? What is at stake is the principle of sovereign equality enshrined in the Charter of the United Nations. Let Egypt be a full, free and equal partner, let her develop her internal resources in all freedom so as to become strong, vigorous, healthy and progressive, and the entire face of the Near East will be transformed—and transformed to the good.

Concerning the important problem of defense, it is obvious that the peoples of the Near East must increasingly have their own say. They must be able to play an active part in defending themselves. They would be today in such shape if only good will and foresight had prevailed during the last thirty years. Turkey is already strong and confident and can give a good account of herself. The complete picture of stability for the Near East requires the Arab states also to be strong and confident. The cause of peace and security can only profit if, within some international understanding, the Arab states form an integral, original, responsible and effective part in any Mediterranean scheme of defense.

We have tremendous problems, seemingly insoluble problems. But there is nothing that does not yield in time to patience, good will, firmness and a living sense of justice and truth. I weigh every word when I say that our problems, overwhelming as they are, can be solved, and a wondrous new era can be ushered in in the Near East, if only people care enough. The fault therefore is not with the inherent recalcitrance of our problems, but with the frightful dearth of love and care in the world today or—what is equally devastating—with the bewildering multiplicity of questions whereby, humanly, one simply cannot apportion to all issues the same amount of adequate and unhurried concern.

Near East Offers Opportunity

The singular fluidity of the present situation in the Near East affords a wonderful opportunity for original, creative vision and decision. The Western world is absolutely called to reconsider fundamentally its relationships to the Near East, perhaps as it has never done since 1919. Let the ultimate policy makers, in East and West alike, realize the infinite preciousness of the moment; for history and truth themselves stand trembling in their hands.

John Foster Dulles, with a host of collaborators, devoted a whole year to the most painstaking negotiation and elaboration of the peace treaty with Japan. He has made the entire world his debtor in this great accomplishment for peace. Am I now to be told that the same high quality of statesmanship and reconciliation so successfully shown by Mr. Dulles in this instance cannot somehow be forthcoming with regard to our problems in the Near East? I will not believe it. Surely the resourcefulness of statesmanship is not exhausted so far as the attempt at facing and resolving our issues is concerned. But it takes firmness, it takes vision, it takes a lively—and, I might add, a holy—sense of humor.

Now if I am asked what are the fundamental conditions of peace and stability in the Near East, I will reply in all humility and respect, but also with a single mind on the truth, that—

without basic, one might almost say revolutionary, social, economic and cultural reforms, including land reforms of the character President Truman said in San Francisco on September 4 were introduced in Japan;

without strong and just government rooted in the will of the people;

without closing the gap between government and governed;

without the effective promotion of human rights and fundamental freedoms, so that man in his freedom and dignity can be affirmed;

without putting aside dark reaction and turning boldly toward light and truth and joy;

without love and understanding breaking through the present walls of partition between peoples, religions, races and groups in the Near East;

without the Near Eastern peoples being taken, and feeling that they are taken, as equal partners in fact with the Western world;

and without the Western world itself realizing that its ultimate roots all go back to the Near East, so that it cannot deny us without denying itself:

without these things, I do not believe peace, justice and stability can be established in the Near East.

A 7,000-Mile Awakening

Japan lies at the extreme eastern point of the Far East. Lebanon lies at the extreme western point of the Near East. Japan and Lebanon therefore lie at two opposite points of the great continent of Asia. When one keeps in mind that Europa was a Phoenician princess from our very mountains who fled away with Zeus to a then exceedingly dark and barbarous continent to the north and west, which is indeed but an offshoot of Asia, one will appreciate the remarkable mediating position, in both time and space, which the Near East occupies in the scheme of things.

An almost infinite gradation of people and race and language and culture and outlook spans the seven or eight thousand miles between the Near East and Japan. Throughout this vast expanse people today are awakening—awakening as from an eternal slumber. They want to pass from the twilight of being into the fullness of human

existence. This awakening can no more be arrested than the movement of the sun. It can only be understood; and after it is understood one can either try constructively to help and guide it or vainly stand in its way. Nevertheless, apart from actual conquest and subversion, four dangers beset this awakening, two from within and two from without.

The dangers from without are the opposite one of the other. There is, first, the possibility of complete lack of understanding—a virtual wishing that the awakening did not occur, when nothing as a matter of fact has contributed to it more than the variegated impact of the outside world and particularly of the Western world itself. But this wishing is only wishful. There is, second, that mode of soft understanding which may be termed romanticism—understanding without a base, without fixed principles of one's own. But the West will never help Asia if, transported by its infinite enchantments, the West thereby completely loses its soul. It is difficult to choose between obtuseness and romanticism, so far as Asia's external dangers are concerned.

The dangers from within are again the opposite one of the other. In its enthusiasm, and because of the autonomous depths of its own traditions, Asia may think it can chart and run its course in complete independence of the rest of the world. It will then stand aside—aloof, unconcerned, indifferent. But this is a great illusion. It only proves that one is not yet wide-awake, that one is really still half-dreaming. Or on the other hand Asia, under the stress of the moment, may seek easy attachments without adequate consideration of its own real interests. For that alone belongs to the fundamental interests of Asia which enhances its freedom, elevates its spirit, respects its will, promotes its dignity and develops its essential humanity. I do not know which is the worse internal danger for Asia—thoughtlessness or neutralism.

But surely these dangers need not overwhelm the situation. There is sufficient wisdom in and outside of Asia to overcome them. When that happens, when the Asian peoples, in the fellowship of the free and equal, step forth, as America has recently done, into the arena of historical responsibility and partnership, mindful first of their abiding interests, and when the rest of the world views them neither romantically nor with un-understanding, then a really new day will have dawned in the Near East. And I ask you, which day did not first dawn there?

BOOKS

After 20 Centuries

THE COMING-OF-AGE OF CHRISTIANITY. *Edited by Sir James Marchant. Regnery, $2.50.*

SEVEN contributors—all on the highest level of competence—have written the chapters of this survey of "the achievements of Christianity during 2,000 years and its prospects." The work was planned and is introduced by a veteran whose interest in the whole church and the wholeness of the church dates back to the beginnings of the modern ecumenical movement. This is no conventional book about church unity. It is a recapitulation and interpretation of the Christian past, based on a recognition of the centrality of Christ, and oriented toward the future.

Critics and cynics sometimes ask, skeptically, what difference the presence of Christianity has made in the state of the world during these centuries. John Foster, professor of church history in the University of Glasgow, answers this question in a chapter entitled, "Achievements of Christ in Twenty Centuries." His main theme is not the growth of the church, or even the impact of the church as such on society. The beneficent influences of Christianity upon the social order are, in his view, the work of Christ himself operating in and through the church, which is charged with the duty of carrying on his mission, but not confining his spirit to strictly ecclesiastical channels.

This leads naturally to two Christological chapters: "The Significance of Christ through the Ages," by W. R. Matthews, dean of St. Paul's in London; and "Christ as Shown in the Experience of Men," by Sydney Cave, principal of New College, London. The first of these includes an extraordinarily lucid survey of the history of the doctrine of Christ. The second deals with the ways in which the consciousness of Christ has been a factor in the spiritual life of men of various communions and of diverse theologies through the centuries. Dean Matthews is a theologian who, while orthodox enough by Nicene and Chalcedonian standards, is deeply convinced that the councils of the 4th and 5th centuries did not speak the final or infallible word. "If the orthodox formulas have ceased to be significant to educated persons," he says, "we are bound to attempt an explanation, and when once we begin to explain we have begun to restate in other and more contemporary terms." He points the way to such restatement. This chapter should be marked for serious study by any who are interested in a fresh approach to the doctrine of Christ.

"Science and the Christian Life" is the title of a thoughtful and reassuring essay by A. D. Ritchie, professor of logic and metaphysics in Edinburgh University. His line of argument closely parallels that of Lecomte du Noüy. K. S. Latourette, noted historian of the expansion of Christianity, seems to have been invited to turn to prophecy in a chapter headed "The Christian Future." The wary historian, however, is not easily beguiled into the role of prophet. The substance of this chapter is history but, as has already been said of the book as a whole, it is history oriented toward the future. Prof. Latourette believes that Christianity *has* a future. He bases this belief not alone on the textual assurance that "the gates of hell shall not prevail against it," but upon the record of past accomplishments. Almost casually, in the midst of his discussion, he succinctly states his conclusion: "The course of Christianity thus far gives ground for confidence that, if mankind goes on indefinitely, the influence of Christ will continue to spread."

The last two chapters are focused upon the urgent contemporary question of a united church—its necessity to conform with God's design and meet the world's need, its possibility in the light of past and present divisions, its faint but encouraging adumbration in the contemporary ecumenical movement, and the characteristics which it may be expected to exhibit if and when it is achieved. These chapters are: "The Union of the Churches," by Stephen C. Neill, assistant to the Archbishop of Canterbury and associate general secretary of the World Council of Churches; and "The Coming Great Church," by Henry Pitney Van Dusen, president of Union Theological Seminary. Of these, perhaps the most controversial chapters in the book though they present their contrasting points of view in the least provocative way that is consistent with frankness and clarity, little more can be said here than that both are worth filing (after study) in any collection of documents and data concerning Christian unity.

After a survey of the history of the church's divisions, resulting in (by his count) six groups of churches, and the modern movements toward mutual recognition and

unity, Bishop Neill directs attention to the United Church of South India which, he says, "has led the way." Here "for the first time since the Reformation, the barrier between the episcopal and the nonepiscopal churches has been crossed." Some would say that the barrier was crossed by the acceptance of episcopacy, and that the South India union, while perhaps excellent for that situation, is not to be considered a pilot operation to be generally imitated because, as a matter of fact, it won't be. Bishop Neill concludes with a list of characteristics which are "likely to be found" in a united church, including the "historic episcopate" but also including a wider variety in organization and forms of worship and a more generous allowance of "liberty of experiment" than most communions now exhibit.

Dr. Van Dusen adopts for his chapter a title that was used a few years ago by Canon Wedel for a book expressing views similar to those of Bishop Neill. His own views are, however, definitely different. The spirit in which he writes is no more contentious and no less ecumenical, but he recognizes difficulties which seem to be glossed over by those who represent the South India scheme as a model. For example, the assumed agreement that the New Testament either pictures or points toward an organizational unity of the church is by no means unanimous. Instead, there are at least four alternative views of the ideal unity of the church (pp. 181-82). One outstanding value of Dr. Van Dusen's contribution is that he brings to the attention of European readers (and it is to be hoped that he will have many) the fact that they have largely overlooked the predominantly "free church" convictions and attitudes of the churches of both North America and the Orient. He is optimistic to the extent of believing it not beyond the limits of possibility that, by the year 2000, non-Roman Christendom "might be embraced within a single community of mutual acknowledgment and mutually sustaining fellowship"; but it is evidently far from his expectation that, by that or any other assignable date, all the separate communions will be united in a church having a ministry that is "universally recognized" because it has universally received its sanction and authority through the historic episcopate. W. E. GARRISON.

Let There Be Birds

IN TIME OF SWALLOWS. *By Mae Winkler Goodman, with illustrations by William E. Scheele. Devin-Adair, $2.75.*

THE BEST review simply says: "I read this book and liked it — you must read it, for you will like it too." The reviewer can say this most sincerely about Mae Winkler Goodman's beautiful book.

In Time of Swallows takes the birds of America, from the fleet-winged swallow to the arctic tern, and re-creates them into poetry. Here are the birds we know, or want to come to know—the cardinal and catbird, the flicker and goldfinch, the lark and wren and oriole, the hawk and heron, and all the other winged inhabitants of the spectrum and the musical scale, here given the second wings of words, the second songs of poetry. The outward semblance and the inner character of each bird are here. And to make it even more fully a living realization, William E. Scheele (director of the Cleveland Museum of Natural History)—equal as ornithologist and as artist—has pictured each bird in the accurate and spirited art of black-and-white.

This is a book unique in its conception, combining the precision of science with the power of art. The lover of nature, and beyond all others the lover of birds, will rejoice at this aviary of art where the birds sing and shine with an enhanced reality. The lover of poetry will rejoice at these pages where the words gleam like Mae Winkler Goodman's cardinal—

> Bird of brilliance, bird of song and flame,
> Let light and music syllable your name.

I predict that this book will become an American classic of its unique kind. Here through even city windows the free birds call us out with wing and song. Let us follow them out into their airy and singing world, and count them over one by one—for it is the time of swallows.

E. MERRILL ROOT.

Books in Brief

OUR ATOMIC HERITAGE. *By Arnold B. Grobman. University of Florida Press, Gainesville, $2.95.* Taking atomic fission as an accomplished fact which has already been sufficiently explained in other books (e.g., the Smyth report), the author spends no time in expounding the principles or the process of atom-splitting and very little in discussing the military uses of the A-bomb. His concern is chiefly with the biological consequences of exposure to atomic radiation, the beneficial uses of "hot atoms" in medicine, agriculture, science and industry, and the possibilities of another industrial revolution based upon the wide use of atomic power. The first of these topics is the one that he treats most fully, since it is the one to which his research has been chiefly devoted. As background for this, he briefly surveys the history of x-ray discoveries, the work of Mendel, and the theory of genes and mutations. In some detail he describes the investigations, in which he himself participated, carried on under federal sponsorship as the "genetics projects in the medical division of the Manhattan District" at the University of Rochester. The results, as Dr. Grobman presents them, are disquieting. By his account, the incidence of mutations is increased by any amount of atomic radiation whatsoever; there is no minimal degree of exposure below which it is harmless; the effects are observed in the individuals exposed and in their descendants to the third and fourth generation except when the line of heredity is cut off by the sterility which is one of the results of the mutations. This rather alarming report from the genetics laboratory runs counter to the reassuring statements that have been issued by some persons whose positions entitle their opinions to respect. It is obviously a matter in which the layman in biology cannot form an intelligent judgment. Dr. Grobman's position, in this central part of his study, is fortified by specific and statistical data derived from carefully controlled scientific investigations.

THE ROAD IS YOURS. *By Reginald M. Cleveland and S. T. Williamson. Greystone Press, $3.75.* People who are old enough to have driven Model T Fords when they were a novelty and to have wished that they could afford a Thomas Flyer or a Lozier or a Winton will feel that they are revisiting the scenes of their youth as they read this story of the automobile. For those who came in later it furnishes a background which may help them to a better appreciation of the cars they now have. The history of the changing models of cars is of course interesting, but so are the careers of the adventurous mechanics and inventors who made them.

PAUL AND HIS INTERPRETERS. *By Albert Schweitzer. Macmillan, $3.50.* The republication of Albert Schweitzer's early work received a tremendous impetus from his visit to America two years ago. Only recently comment was made in these columns on his *Quest of the Historical Jesus.* Now we have a reprint of his *Paul and His Interpreters,* which first appeared in the original German in 1912 and in English in the same year. This volume is, in effect, a history of Pauline criticism up to that time. While this is no place for the student to stop, since scholarship has made some important contributions since this book was written, it is also true that the earlier history of attempts to solve the problems presented by the apostle Paul and his work and writings should not be overlooked. Schweitzer's work covers this ground thoroughly and brilliantly.

THE SNOWDEN - DOUGLASS SUNDAY SCHOOL LESSONS 1952. *By Earl L. Douglass. Macmillan, $2.50.* Those who have been using this series of helps with the uniform series of Sunday school lessons for 20 or 30 years will know what to expect. They will find here, as always, the lesson text, teaching plans, expository outlines and teaching hints with illustrations and applications.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL BIBLE LESSONS, 1952. *By Wilbur M. Smith. W. A. Wilde Co., $2.75.* Of even longer lineage than Snowden-Douglass is the Peloubet series, now in its 78th year. It has for several years been under the able editorship of Dr. Wilbur M. Smith. Its characteristic feature is the assembling of relevant materials on each lesson from many writers and sources, but the editor, who is no mere anthologist, makes also his own valuable contributions.

W. E. G.

CORRESPONDENCE

Why Not in Many Churches?

SIR: What a towering inspiration is Harold Fey's report on the great church at Seoul! To provincial American Christians, so easily insulated from the rest of the world, the Seoul story awakens a response that no amount of generalized "mission education" can possibly do.

One of our laymen will tell the Seoul story to our congregation at a morning service soon. RICHARD L. FORD.

Congregational Church,
Allegan, Mich.

SIR: Permit me to make a correction in one item in the story of "A Great Church in Seoul" (Dec. 26). Dr. Han is a graduate of the College of Emporia (not Emporia State Teachers College), a Presbyterian college, which also honored herself by giving Dr. Han the D.D. degree in 1948.

CONRAD VANDERVELDE.

Emporia, Kan.

A Republican Replies

SIR: I sometimes wonder why I keep subscribing for The Christian Century as it never publishes any letter or article I send it. I suppose it is because I have never read an issue of it in which half the magazine did not dispute violently what the other half said. Somewhat after the manner of an occasional Methodist conference. The paper particularly irritates me for the blandness with which it gives the world moral advice while its city, Chicago, remains the most wicked on earth.

One wonders if the Roman Catholic chairman of the Democratic committee—we have had no other kind since Hoover—helped Shirley Greene write his article on "What Is Sapping American Morale?" (Jan. 2) in which he never answers the question but does specially plead for the New Deal. He is frank enough to say, "I am a Democrat," so perhaps if I say I am a Republican who tried hard for years to accept the altruistic interpretation of the New Deal but in vain, maybe a word or two of my rebuttal will be printed even by a religious paper in the worst city in the world.

I do not wonder that in this same issue a group of denominational pension authorities protest a possible inclusion of the clergy in Social Security with the statement that while the government is friendly to the preachers now it may not always be so. And yet this is the same government that has given us a $250 billion dose of altruism and militarism of half-and-half proportions, yet to be paid for by the young survivors of Korea and all.

Even Stylites in this issue supports the New Deal. He says, "You remember that if F.D.R. were elected grass would grow." It was also assumed that F.D.R. told the truth when he promised that he would balance the budget. If he had, after his wild experiments, grass would have grown, and grass will grow whenever the government in this generation pays off that debt. The Democratic party never intends to pay it. It throws men in Leavenworth for not paying but it feels and has felt under its last two leaders no moral obligation to pay off debt. Anybody can be altruistic on another person's money that never has to be paid back.

Mr. Greene thinks the New Deal saved us in depression days and that Republican big business caused the depression. The depression was caused by World War I and its terrific destruction of values and debts unpaid. The Democratic party nationally being the war party in power not only has never admitted this but blames the depression and even World War II on the shape of Hoover's collars.

The reason an article like Greene's can be written with some air of authenticity is because the day of reckoning has not yet come, although it may do so before the election next fall. In which case of course it will be blamed on big Republican business.

Greene talks about the exploitation by big business of our natural resources. Surely he realizes that feeding and housing the world and keeping a garrison around the world has used ten times our resources that business did before the New Deal. Our livestock herds have decreased by millions as our population has increased. Television does not take the place of beefsteak. In the next 15 years we shall have a crop of grade school and high school children that cannot possibly be housed without an increase in local taxes of a third or more, or another huge handout from the federal government, which by that time it may not have.

The longer the day of reckoning is postponed the more severe it will be. When it does come after all these crazy "Deal" years I suppose there will still be those who blame it on big Republican business.

RAYMOND KIMBRELL.

Westport Methodist Church,
Kansas City, Mo.

Vatican Embassy

SIR: In your issue of Dec. 19 you criticize sharply an article in the National Council's *Information Service* on the constitutional aspects of the current Vatican issue. Since your editorial explains that its writer had seen only a newspaper story based on the article I assume you will welcome a statement concerning it from me as editor of *Information Service*. From your comments your readers would scarcely gain any clear idea of what the article was about.

The article in question was a discussion of the bearing of the First Amendment on the appointment of an ambassador to the Vatican, in the light of the opinions of prominent constitutional lawyers furnished to the department of research and survey. The discussion took its departure from the official pronouncement of the General Board of the National Council on Oct. 31. This, we pointed out, did not state "that the action opposed would be in itself unconstitutional; rather, that the consequences in terms of national unity would be of precisely the sort which the Founding Fathers sought to prevent." We added this comment: "Careful observance of a distinction here may avoid protracted legal controversy."

We then recorded the expert opinions above referred to which threw grave doubt on the proposition that the First Amendment could be invoked against the appointment of diplomatic representatives by the President, who, under the Constitution, is charged with responsibility for determination of foreign policy. Because of the obvious need for a firm grounding of the Protestant case it was suggested that considerations of sound public policy—as distinguished from technical questions that jurists may argue interminably—be given the central place in Protestant strategy. In other words, it was suggested that principles be substituted for doubtful legal arguments.

Of the union of church and state represented in the Holy See the article said that "it is just this unique combination of secular political sovereignty with ecclesiastical authority that non-Catholics so strongly disfavor and distrust. They are disposed to discount claims made on behalf of a territorially microscopic state which has none of the economic and commercial responsibilities of other states, but which becomes vested, through this unique arrangement, with the power of a tremendous globe-encircling ecclesiastical organization."

Could the Protestant position be more emphatically put? Your calling this an appeal to "political expediency" is beyond my comprehension. To suggest that it reflects acceptance of a Catholic interpretation of the First Amendment is as misleading as it is irrelevant. My personal view is that the First Amendment means not less, but more, today than it meant to the men who drafted the Constitution. But this has nothing to do with the question whether or not it can be construed as governing the President's conduct of foreign policy—which experts question.

As for the news "release" you speak of, we do not issue releases on *Information Service*. The newspapers are free—as are the religious journals—to quote it if they so desire. F. ERNEST JOHNSON.

National Council of Churches,
New York, N. Y.

[The article in *Information Service*, after warning that "pushing the constitutional requirement of separation far enough to ban diplomatic relations with the Holy See would logically open the way to a curtailment of privileges that most religious bodies

take for granted," went on to say: "It appears, then, that it is in the realm of public policy that the Vatican issue must be settled. . . . The issue for Protestants would therefore seem to be whether there are considerations of such magnitude in the realm of foreign policy as to warrant the hazards they see in an act by which the American government would inevitably, though indirectly, be enhancing the prestige and influence of one church body." If it is beyond Dr. Johnson's comprehension how this could be interpreted as consideration of the Vatican embassy issue on grounds of political expediency, we do not believe it will be beyond that of most of our readers. —THE EDITORS.]

It Can Happen!

SIR: In your Dec. 5 issue you ask, "Have any of the merchants in your town proposed as yet that Christmas displays start on the Saturday after Labor Day?" No, none of the merchants of our little city of 18,000 people have asked that. But they did request the ministerial association to cooperate with them in eliminating the annual all-commercial Christmas parade by substituting for it a mobile pageant which would be 100 per cent religious. They further suggested that this be the official opening of our Christmas season and that it be held on Friday night Dec. 7—just 18 days from Christmas. You may be sure our association cooperated wholeheartedly.

But the point is this: the merchants were largely responsible for the instigation of this type of Christmas parade. They even went so far as to raise a fund from which any church needing it could draw as much as $25 to assist in preparing its float.

WILLIAM D. MCINNIS.
First Presbyterian Church,
Henderson, N. C.

Hundreds More Like These

SIR: The recent issue dealing with UMT is the best of its kind I have ever seen. If your readers and other members of Christian churches will follow the suggestions to be found there, the country will be spared the curse that has blighted every nation which has been the victim of the warmongering group.

Pittsburgh, Pa. E. J. YOUNG.

SIR: Your analysis and discussion of Universal Military Training is one of the most valuable public services you ever performed. HARRY EMERSON FOSDICK.
Bronxville, N. Y.

SIR: Thank you for the special section on UMT. It is a splendid job. The case against the utterly un-American and vicious proposal could not have been more convincingly put. Indeed, it should kill the plan and bury it.

A Gallup poll of the leading educators of the nation would appear advisable at this juncture. If funds are needed for such steps, and others that will surely be suggested, appeals should be issued at once. The writer is not a rich man, but he will make a cheerful contribution, and if necessary will fast several days to save dollars for that purpose.

La Jolla, Calif. VICTOR S. YARROS.

SIR: Your Dec. 19 UMT issue is timely, masterly and courageous. Would it be possible to send a copy to every U.S. congressman? RICHARD A. WOLFF.
Central Congregational Church,
Lynn, Mass.

SIR: In the 24-page symposium against UMT The Christian Century once more demonstrates its undisputed Christian leadership. The exposure of the sophistry of the President's commission is complete, consummate. The speciousness of the arguments used by the commission reveals two things: first, there are no arguments for UMT; second, the commission has an exceedingly low estimate of American intelligence. J. W. HAYWOOD.
Commission on World Peace,
Methodist Church,
Washington, D. C.

SIR: In a magazine of such high quality as The Christian Century one expects every issue to be of special significance in one or more areas. The UMT issue is one of the most informative and important in recent months. I hope you will continue to lead in the movement for an ever increasing effectiveness in our democratic life in America and throughout the world. Proper information plus just the right amount of irritation moves those of us who care deeply about things as they are and prods us on to intelligent action.

Dixon, Ill. OLDEN D. MITCHELL.

SIR: Your special section on UMT fails to note one very important aspect. It is the separation of church and state issue. If young men are to be in the reserves for seven years and have pledged obedience to appointed leaders there will be among those appointed leaders chaplains who are in the employ of the armed forces.

While increasingly Christian people are believing in cooperative Christianity, we certainly cannot agree that a state-supported ministry should have such a large place in the training of the youth of America. Possibly this is the time when the issue ought to be raised seriously of returning the chaplaincy to civilian status.

VERNON K. BROOKS.
Community Church,
Grand Coulee, Wash.

SIR: Your special issue on UMT constitutes a valuable service not only to your readers but to the nation. It deserves the widest possible circulation and study, but above all it calls for the kind of action outlined in the final section.

Allow me to share an experience that drives home the need for such action. Early in the year, while interviewing congressmen in Washington on this issue, one of them from a populous metropolitan district told me that he hadn't received a dozen letters against UMT, although his mail on taxes was very heavy. Then, wistfully, he asked. "Does it mean that people think more of their money than their sons?"

A simple but all-important fact that cannot be overemphasized is that no matter how strongly we may be opposed to universal military training, our opposition will count for nothing unless it ultimately registers in Washington. And equally important: in this matter numbers count!

J. STEWART INNERST.
Friends Committee on National Legislation,
Pasadena, Calif.

Caught Off Base

SIR: My friend Herman Reissig has evinced a very human feeling in his article "Time to Speak Up" (Dec. 26). To be caught off first base is not, as every ballplayer knows, a pleasant experience, and fills one with chagrin. Because of this, one can understand his longing to present his case for having joined several organizations, as so many other respectable people did, which finally appeared on the attorney general's subversive list. Mr. Reissig says that "the overwhelming majority of them never dreamed of wanting a communist United States, or of joining the Communist party." That can surely be said of him. What can be also said is that which is said about the hapless ballplayer—he failed to watch the pitcher.

Something else needs to be said about two attitudes which Mr. Reissig evinces. One is that he is always extolling the fight against fascism as an example of clear thinking regarding a real and present danger, but asks for clemency when these "joiners" did not, and frankly do not, look as clearly upon communism. He does not perceive that both, not merely the first, are modes of collectivism and enemies of the free society. The other factor is that Mr. Reissig makes the astonishing, and disillusioning, statement that he and others "joined organizations in which Communists were playing a major role" because "they believed that they could further good ends by working in united-front organizations."

I regret that he ever wrote such a sentence. I do not believe that he would want me to do to him what he has done to himself—to charge that he believes that the end justifies the means. I know that such a debasement of moral values is general throughout the world today in those areas which place the central emphasis upon the collective rather than on the person, but one never expected that Mr. Reissig would attempt to justify a concept which debases morality to the level of expediency. Knowing him as I do, I cannot feel that he really believes what he has written.

RUSSELL J. CLINCHY.
Foundation for Economic Education,
Irvington, N. Y.

NEWS of the CHRISTIAN WORLD

Religion-School Issues Debated

Program of New York's Educators to Emphasize Moral Values Gives Prominence to Relation

SYRACUSE, N. Y., Dec. 31.—The relation of religion to education has been much in New York state news of late as the result of a number of actions by state education authorities. Favorable action on the proposal by the state board of regents that public schools begin the day's work with a prayer acknowledging dependence upon God and asking his blessing "upon us, our parents, our teachers and our country" (see The Christian Century for Dec. 19, p. 1452) has been taken by school officials in most of the leading upstate cities. An interfaith committee is being organized to work closely with education leaders on the state committee set up to prepare a syllabus to give specific classroom guidance to teachers taking part in the regents' program to emphasize moral and spiritual values in regular school courses. (See The Christian Century for Jan. 2, p. 30.)

Appeal Objects to 'Messiah' Performance in Schools

Meanwhile, the state education department has before it an appeal from Arthur G. Cromwell, Pultneyville architect and an atheist, asking that "religious plays and pageants of a creedal nature" be prohibited in schools. The appeal specifies Handel's *Messiah* as an illustration of what should be banned. Lewis A. Wilson, state commissioner of education, has rendered an opinion that such programs do not constitute instruction in religion. He said that to prevent the "mention or teaching of these works in the public schools would be obviously failing to provide adequately for the educational background of our children," and declared that the constitutional provisions for separation of church and state do not demand that "every friendly gesture between church and state should be discountenanced."

Bow to Christian Scientists on Germ Theory Instruction

Questions on the germ theory of disease have been eliminated from the regents examinations which are used in most of this state's public and parochial schools, it was announced last week. Out of deference to Christian Scientists, the 1950 legislature passed a law giving the board of regents permissive power to exempt a child from "such study of health and hygiene as conflicts with the religion of his parents or guardian." Christian Scientists contend that certain parts of the compulsory health and hygiene study in junior and senior high schools conflict seriously with their religious teachings.

Children's Judges Recommend Measures to Aid Homes

The state association of children's court judges at its annual convention in Albany this month urged that New York state create family courts which would have authority in divorce, annulment and other matrimonial and family matters. A bill will be introduced in the coming session of the legislature calling for an investigation of all these problems. The judges criticized the state for not establishing a psychiatric institution where the emotional disturbances of children can be treated. One of them said the present practice of sending children to state mental hospitals creates an "appalling" situation. The association recommended that youth under 18 be barred from owning automobiles.

And So Forth

About 2,000 books and manuscripts, many of them irreplaceable, were lost in the fire of unknown origin which recently destroyed Fisher hall, the building housing the (Universalist) theological department of St. Lawrence University at Canton.

The Rochester and Monroe County federation of churches has voted "in the interest of humanity" to commend to church members "the support of all measures by which medical research may be aided by the removal of present undue restrictions on securing living animals as subjects for study, under proper safeguards provided by the state."

The Rochester council of churchwomen entertained 152 students from 42 foreign countries at a Christmas party.

The state Baptist convention has appointed Albert Wilson Sheckells of Providence, R.I., its director of Christian education, and Lynette Martin its director of children's work.

New York state's annual pastors' convention, which has been held here for a number of years, is to be merged for 1952 with Colgate-Rochester Divinity School's post-Easter convocation. The state council of churches will hold its annual dinner, at which members of the state legislature are entertained, at Trinity Methodist Church, Albany, on Feb. 26.

Meeting here in separate sessions, New York state's elementary and secondary school principals adopted resolutions calling for a prohibition against employment in the state's schools of any person "who advocates subversive ideologies such as communism." The secondary school principals commended the state board of regents for its proposal that each school day begin with prayer.

WALTER D. CAVERT.

Mississippi Methodists Warn on U.M.T.

Seventy-nine leading Mississippi Methodist ministers and laymen on Dec. 13 issued a message to fellow Methodists in the state warning of the dangers in the proposed Universal Military Training program. The message pointed out that that program is not emergency legislation and that it proposes a drastic change in the American way of life. Declaring that the church has a "God-given responsibility to speak out for the things that make for peace," the message urged Methodists to study the UMT proposal carefully before Congress takes final action. At its annual session in June, the Mississippi Methodist conference went on record as opposed to UMT.

2,200 Attend 16th S.V.M. Conclave

Students at Quadrennial Session Hear Missionary Challenge, but Fail to Sense Actual Needs

LAWRENCE, KAN., Jan. 2.—When plans were being laid for the 16th Student Volunteer Movement Quadrennial, John R. Mott, the grand old man of the movement, remarked to a friend that the convention would assemble at a moment unprecedented in opportunity, in danger, and therefore in urgency.

On Dec. 27, 2,200 students—hitch-hiking or traveling in car pools or on chartered buses and trains—gathered at the University of Kansas here under the conditions described by Dr. Mott to consider the responsibility of Christians in a world of struggle. For five days they centered their attention on the convention theme: "Christ's Kingdom—Man's Hope."

The program of seminars, addresses, worship services, fireside talks, songfests and informal discussions fulfilled the hopes of most students. They felt that it justified the high cost of getting to Lawrence and compensated for the greater sacrifice of their holidays.

'Broadening' Associations

In spite of the crowded schedule, there were ample opportunities for American students to converse informally with the 200 nationals from 47 countries and learn at first hand of the political, economic, social and religious forces at work in scattered lands over the world—a method of learning better by far for the Americans than many semesters of study in classrooms. The Christian insights, clear thinking and vital faith of these foreign students, and association with them, added tremendously to the value of the convention.

The list of speakers included some of the best brains and noblest spirits at work in our world: Pres. John A. Mackay of Princeton Theological Seminary; Kenneth Scott Latourette, chairman of the department of religion at Yale University; Pres. John S. Badeau of American University, Cairo, Egypt; Secy. Charles W. Ranson of the International Missionary Council; Surjit Singh of India, now a visiting professor at San Francisco Theological Seminary; Mrs. A. Eugene Adair of New York; Vice-Pres. Truman B. Douglass of the Congregational Christian Board of Home Missions; Maria Isolina Suiffet of Montevideo, Uruguay; Frank C. Laubach, missionary and educator; Eduardo Mondlane of Portuguese East Africa; Stewart Meacham, labor union executive and newly appointed Methodist missionary to India; Ruth Seabury, Ted Johnson and Tracey Jones of the S.V.M.; and (via recording) Winburn Thomas, former S.V.M. secretary now in Indonesia. The singing of Rosa Page Welch and the worship services led by Fay Campbell won the highest praise.

With one exception, the speakers were "clear, bold and believing." They can be credited with having performed an unusual service to the church as they drew the

delegates to mountaintops of faith where they will live in memory through long days.

The Missionary Challenge

Charles Ranson delivered three major addresses: "What God Has Done—the Saving History," "What God Is Doing—the Redeeming Community" and "What God Will Do—the Ultimate Hope." To Dr. Ranson, it was evident, the theme of the quadrennial was no pious rhetoric, but a statement of sober fact, and he gave it dramatic meaning. His sense of the tragedy within this "rootless, purposeless generation . . . its ambitions shrunken and its hopes dimmed," was matched by his sense of history, which to him is "not a meaningless repetition of cycles, but real, and moving to a climax." Some in his audience never quite got what Dr. Ranson was driving at —but this fact was admittedly a reflection upon American higher education rather than upon the speaker. It was obvious that some American colleges—and 600 of them were represented here—simply do not require their students to think.

Douglass and Badeau, Meacham and Adair outlined fresh new approaches to the missionary enterprise of the church that allow real hope for the future. Their contribution compensated for the failure of the quadrennial to appraise and critically analyze the missionary work in those lands to which the 20,000 "volunteers" of the past have gone. Badeau, in particular, reminded the students that we need "million-dollar brains on missionary salaries, missionaries with ingenuity and a high degree of professional competence, a revival of missionary scholarship, and—more than theological proclamation—fresh thinking, plus utter dedication to Christ."

An Ecumenical Endeavor

The quadrennial proved an impressive demonstration of Christian unity. It was backed by 14 student movements affiliated with the United Student Christian Council, the Student Christian Movement of Canada and the National Council of the Churches of Christ in the U.S.A. through its divisions of home and foreign missions. There were only two brief denominational meetings; apart from these the delegates, representing 40 denominations, acted as one church—internationally, interracially and interdenominationally.

A high spot of the convention was the appearance of tall, white-haired, 86-year-old John R. Mott, Nobel peace prize winner and Christian statesman, who was awarded a scroll as an expression of gratitude for his 65 years of devotion to the organization that he helped found. David Hoh and Barbara Grant, U.S.A. and Canadian student cochairman of the convention, presented the scroll to him on behalf of the S.V.M. By his appearance and address, Dr. Mott kept unbroken a record of having attended every quadrennial convention since the S.V.M. was founded in 1886 as a recruiting agency for foreign missionaries.

Some Things Were Lacking

William Penn once said, "He has the right to criticize who has the heart to help." And some criticisms of the convention are in order. It was not shown at any point along the way, for instance, how we in the church are responsible at least in part for the mess we are in. Little thoughtful effort was made to relate Christianity to present-

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DOROTHY DAY

The Long Loneliness

■ This is an extraordinary life story because the woman who lived and wrote it is so extraordinary. The very quality of her life defies categories: a radical yet a devout and loyal Catholic; a refreshingly self-effacing and simple person, she yet writes and speaks boldly and when necessary with shocking frankness and publishes a newspaper with a circulation of 70,000 and an uncompromising and revolutionary editorial policy.

■ When Dorothy Day wrote *From Union Square to Rome,* the story of her conversion from Communism to Catholicism, it provoked instant and violent discussion and was the cue for many imitators. But she refused to leave the masses with which like Debs and Gandhi she had identified herself. Today the many Houses of Hospitality associated with the Catholic Worker Movement of which she is joint founder daily feed thousands and shelter hundreds.

■ Here Dorothy Day logs the whole course of her life through the many causes with which she identified herself and for which she worked so effectively. Like herself, it is a tender-tough, sweet-salty, and altogether engrossing account. In it the reader is led through her early home life in Chicago slums, associations with a succession of *avant-garde* and militant groups, New York City "Masses" days, her brief romance, and finally her decision to turn to the solution of Catholicism. Then follow her meeting with Peter Maurin, the park-bench and breadline genius, and a detailed account of the growth of the great though unofficial Catholic Worker Movement.

■ "Dorothy Day is one of the great self-spending souls of our generation. The spirit of Francis of Assisi has come alive again. It is high time that she carry her autobiography beyond its climactic beginning described in *From Union Square to Rome* and this new volume of her life will be most welcome news to her many friends in all confessions."

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day changes (although Surgit Singh attempted to do so) and to present-day troubles, or to relate the things discussed at the convention to local campuses. Because of this lack, there is danger that the excitement aroused at Lawrence will die down, that notes will grow cold and that commitment will be to nothing at all. It may well be that in the days to come the delegates will ask what it was that they were so excited about, that those who are supposed to be shaping history will fall into the easy stream of history instead, and that God will have to wait for another college generation—one that is truly committed to the task that ought to be done by this one.

Again, little effort was made to prepare the students for the real possibilities of the future. After all, a martyrdom *is* going on in the world today. After commitment comes equipment; legs and nerve need to be braced lest the shock of the whole truth regarding our upside-down world prove too severe to withstand.

One final criticism has to do with that exception noted above in referring to the high standards of the platform speeches. There was one speaker who seemed to have left his logic book at home, for he appeared unable to distinguish between Americanism and Christianity, between Dale Carnegie and Christ. His "war of amazing kindness," desirable and necessary, must surely be regarded by few as the "most important program since the days of Christ," nor could many agree with him that "the defeat of Christianity will be overcome by this convention."

Mackay's Analysis Valued

There is no doubt that this quadrennial will stir within the hearts and minds of the student delegates for a long time to come. One phase which will be particularly remembered is Dr. Mackay's treatment of the convention theme, "Christ's Kingdom—Man's Hope." "Those people who take Jesus Christ seriously, who allow him to be king of their lives, become neither the frightened defenders of the status quo, nor the starry-eyed crusaders for a romantic utopia," he said. "They trust God and do the right thing which is nearest to them, and greet tomorrow with a cheer." For most of the delegates, the convention ended with this address. It alone would have made the quadrennial worth while; what came later seemed anticlimax.

ROLAND DRISCOLL.

Churchwomen Study Press Relations Methods

The women who serve as chairmen of public relations for state councils of churchwomen recently attended a week-long communications institute sponsored in New York by the National Council's general department of United Church Women. In addition to studying public relations methods, the women participated in one of the "America's Town Meeting of the Air" radio forums and in the regular Mutual "Faith in Our Time" program. They took part in panel discussions with radio network representatives and in workshops conducted by members of the N.C.C. broadcasting and films commission. They also met with motion picture representatives and with secular and religious press officials, public relations experts and "working journalists."

Scotland's Youth Not Churchgoers

Display Greater Interest in Fellowships Than in Serious Religion—Pastors, Educators Find Agreement

EDINBURGH, Dec. 26.—It is a paradox that while there has never been so much emphasis placed on religious youth work in Scotland, there probably has never been a time when fewer young people had a genuine church connection. In a recent survey in Glasgow, 48 per cent of 1,349 17-year-old boys queried replied that they were not churchgoers. At the same time, 88 per cent said they went regularly to the cinema. We are told that youth in communist countries take their activities seriously and are urged to concentrate more on spiritual youth societies because "what youth wants today is guidance and leadership in thought and life." Yet in practice it seems that young people are attracted more by church clubs and fellowships than by the serious side of religion. Here and there an outstanding personality is able to prove the contrary, but this is exceptional. And in spite of regular religious teaching in the public schools, the standard of biblical and general religious knowledge is deplorably low.

Churchmen, Educators Develop Cooperation

The vast amount of cynical unbelief parading as advanced knowledge that existed among teachers during the twenties and thirties has been replaced by cordial cooperation between the church and the educators. Recently, at a joint meeting in Sterling of ministers and headmasters, Dr. Wishart, a leading educator, declared that if the cooperation between church and school could be widened to a trinity—church, school and home—the religious life of Scotland could be saved. Dr. Wishart said that the value of a religious atmosphere in the school is beyond estimation. Another educator said the function of the school chaplain is not primarily to examine or inspect or even to instruct, although he should share in those endeavors, but to demonstrate the close confidence and friendship between the church and school.

Edinburgh Is Host to Ecumenical Meeting

Delegates from Britain, the United States, Holland, Germany and the Gold Coast representing 15 worldwide churches attended the first conference of the Scottish Ecumenical Association at St. Andrew's here recently. The theme, "The Christian in the World Struggle," was carried out under the chairmanship of F. R. Stevenson, an architect. Willian Cattanach, who works among the 1,000 overseas students at Edinburgh University, said the present world revolution is caused by the demand of people for power, release from patronage and a status of dignity previously lacking. Davis McCaughey of the Student Christian Movement declared that the Christian attitude should not be negative, for God is present in the struggle and it is the Christian's task to learn from Christ in the midst of conflict. Taking part in the conference ecumenical service were Presbyterians from Scotland and Africa, Anglicans from Scotland and representatives of the Church of South India.

Autumn Communion Services Largely Attended

It is to be noted that the autumn communion services in the Church of Scotland were in many cases very largely attended. In Aberdeen, one church had 1,400 worshipers, while queues stood at the doors. Another had 1,100 communicants at the morning service, 900 in the afternoon. One Glasgow church had to hold four services for a total attendance of 1,850. The church extension charges are overwhelmed with children seeking admission to the Sunday schools; want of building accommodation is the limiting factor. In some cases, attendance at the parish church extension Sunday school is as large as that at public schools. Christmas—long almost ignored by Scottish Presbyterianism as an Anglican or even popish festival—has of recent years come into its own again. As a matter of fact, Christmas had never been wholly forgotten even by Scotland's stricter Presbyterian families, although officially religious worship has centered on New Year's. This year the Church of Scotland joined in the rejoicing at the birth of Christ. Many services were held at 11:30 on Christmas Eve, more on Christmas Day. It is noteworthy too that the heavy drinking which in the past made Hogmanay (New Year's Eve) so offensive is dying out.

Housing Crisis Leads to Tuberculosis Increase

Closely allied with the housing problem in Scotland (on which the church has spoken repeatedly) is the increase in incidence of tuberculosis. Speaking recently to the Edinburgh presbytery, James Jardine, pastor of Lothian Road Church, declared that the situation is extremely grave. The city has 600 new cases of tuberculosis a year, he pointed out, and only 360 hospital beds to serve them. In 390 families, one or more members have the disease, 270 in an infective state. These families are on priority waiting lists for new houses, but the housing corporation was able to rehouse only 150 infected families during the year.

And So Forth

The next Church of Scotland moderator is to be George Johnstone Jeffrey of Glasgow, pre-eminently a preacher but also lecturer in homiletics at Glasgow University and an active worker in the church's youth program.

Because of high death duties, most of the famous old shops on Princes street, Edinburgh's world-famous thoroughfare, have been driven out of business. They are being replaced by branches of English mercantile firms, most of them directed by Jewish businessmen. Cheaper mass establishments are crowding out historic names which were part of the fabric of Edinburgh's history. "*Ichabod!*" it is being said, "the glory has departed." Meanwhile, the vast scheme for transforming our "modern Athens" through bold architecture into a planners' heavenly city—and incidentally sweeping away a score of churches—has been put away in the cupboard and the door closed.

INNES LOGAN.

Gandhi Memorial Educates Women

Trust Honoring Mahatma's Wife Leads to Social Welfare—Indian Jews Disillusioned in Israel

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Dec. 19.—Training in child education, midwifery and cottage industries is being given to some 300 women in the 12 centers which have been set up in 11 Indian states by the Kasturiba Gandhi memorial trust, which honors the wife of the late mahatma. Since the trust was founded, 750 village women have completed their education in the training centers, and 450 of them are now at work in 275 village centers. The work of these centers has already brought a social awakening which has made itself felt in such ways as the eradication of purdah and untouchability. At the time of the recent earthquake in Assam, workers from the Assam branch of the trust rendered great service to the sufferers. Other workers have served with devotion the refugee victims of the partition in the Punjab. A central institution for coordinating the work of the centers in various provinces has been set up in Indore. So far the trust has spent 425,000 rupees (about $85,000) on the central station, and estimates that 2 million rupees will be needed to construct all the buildings needed there.

Indian Emigrants to Israel Seek Way to Return

Word has come that the party of 150 Indian Jews who emigrated to Israel last year are clamoring to be sent back to India. They allege that the Jewish Agency, which sponsored their resettlement, gave them a false picture of conditions in Israel. All of them came from the small communities formed long ago in Bombay and Cochin by Jews who had suffered persecution elsewhere. For the past 19 centuries they have been living in India in peace and prosperity and in the enjoyment of complete religious freedom.

Indians in South Africa Face Segregation

According to reports received in official New Delhi quarters, thousands of South African citizens of Indian ancestry face the threat of expulsion from their homes and places of business, solely because of their color. This condition is due to the fact that the government of South Africa has defied the recommendation passed by the U.N. General Assembly at its 1950 session for the suspension of the union's Group Areas act. The largest number of Indians to be affected live in Durban, where they outnumber the Europeans. The Durban city council is understood to be planning to segregate the Indians in areas outside the city limits. From Durban areas to be kept strictly for Europeans, 71,868 Indians will be uprooted; from those planned for colored (mixed) and native South Africans, 12,991 Indians will be moved. In Ladysmith, the town council plans a European group area of 5,000 acres, an Indian area of 1,000. Ladysmith has 5,434 Europeans, 3,027 Indians. In October, the South African minister of the interior announced that Cape province would be brought into line with Natal and Transvaal in respect to the Group Areas act. Hereafter, transfer of property between members of different races—whether for occupation or simple ownership—is to be prohibited unless a permit has been issued for the action.

Promise Amendment of Churchill's Slur on Gandhi's Integrity

The three physicians who attended Mahatma Gandhi during his fast at the Aga Khan palace in 1943 have written a joint letter to Winston Churchill pointing out that his charge that Mahatma Gandhi was given glucose injections during that fast is entirely false. Mr. Churchill made the charge in the second volume of his World War II memoirs. The doctors testified that Gandhi took no food whatever during his fast, "which baffled medical science," and asked that Mr. Churchill amend his statement. Now Prime Minister B. C. Rey of West Bengal has received from Mr. Churchill's secretary a cable saying that the physicians' protests had been noted and that the author would "take them into consideration" when he prepares the next edition of the volume in which the charge appeared.

Ceylon Introduces Religious Instruction into Schools

The Ceylon government has sent to educational institutions throughout the island an announcement that religious instruction is to be introduced into all state and state-aided schools. In the future, says the announcement, teachers will be expected "to know not only their religion, but also how to teach it." Christian circles welcome the decision, since it also assures freedom to teach the Scriptures without hindrance. Spokesmen for the Buddhists, who constitute nearly 90 per cent of the population, say they expect the government's move to give added impetus to their drive to revive the "national culture."

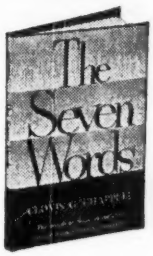
Tagore, Artist Cousin of the Poet, Is Dead

Abanindranath Tagore, founder of the so-called "Bengal school" of painting and a cousin of the great Bengali poet Rabindranath Tagore, has died. He was considered the father of modern Indian painting. His pictures—for example the famous "Journey's End" and "The Death of Shah-jehan"—have simplicity and grim beauty. They draw sustenance from traditions rooted in the soil and expressed in the old paintings in the caves of Ajanta and elsewhere. At a late stage in his life Tagore drew liberally from the techniques and traditions of such Japanese painters as Okakura and Taiken. As a writer of children's stories he occupied a position in Bengali literature on a par with, if not higher than, that of his famous cousin.

Start Work on Hindi-Japanese Materials

Shoke Taki, a Japanese scholar, is in Nagpur for two years to prepare a primary reader, a grammer and a Japanese-Hindi dictionary to be used in the study of Hindi language and literature at the Japanese universities. He will work under the supervision of Raghu Vira, director of the International Academy of Indian Culture. Dr. Taki will also cooperate in formulating a

The words of Jesus on the cross reveal the heart of Christian faith . . .



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detailed program for the Satapitaka plan, which aims to publish Sanskrit and allied literature in uniform critical editions. Dr. Vira and Prof. J. Neben, a German Sanskrit scholar from Marburg University who recently arrived in Nagpur, are already engaged in this work.

Ask Report on Prohibition

Last week the national planning commission asked the state governments for information as to what steps they have taken to introduce prohibition, what results have accrued therefrom, and what recommendations they have for the future. (See The Christian Century for Dec. 26, p. 1517.)

P. OOMMAN PHILIP.

'Adopt' War Orphans

U.S., Canadian Sponsors Give Support in Christian Children's Fund

PUSAN, KOREA, Dec. 11.—United States and Canadian sponsors have adopted 2,604 Korean war orphans through the Christian Children's Fund, Inc., of Richmond, Va., it was announced here today by the fund's committee in Korea. The total was reached when the committee agreed unanimously to take over the voluntary support of 1,000 more orphans in an additional 12 Christian homes in South Korea. Word that hundreds of new sponsors had been found in North America was brought to the committee by V. J. R. Mills, overseas director of the international agency. At least 25 per cent of the orphans in South Korea will now be receiving some kind of support from the Christian Children's Fund.

"The important thing to remember is that the support given will be permanent," says Mr. Mills. "Through the adoption method, the Christian Children's Fund supports the child through high school. Each sponsor takes on the financial responsibility of one or more children at the rate of from $2 to $10 a month. Correspondence is exchanged between the child and the sponsor. The sponsor has a picture of his charge and receives regular reports on his progress in school from the superintendent of the home."

On a Permanent Basis

Members of the various United Nations fighting units in Korea have found both time and money to help the unfortunate children who have fallen victim to the guns of both sides. The Christian Children's Fund, however, early decided that a method must be found to provide continuing support. It therefore established itself as a permanent agency to cooperate with its American counterpart to maintain the 26 homes it now represents. Financial cost of maintaining children in these homes comes to more than $70,000 annually.

The committee is composed of leading Christian missionaries in South Korea. In addition to Chairman George A. Fitch, Y.M.C.A. international secretary, it includes Henry G. Appenzeller, John Underwood, C. A. Sauer, H. W. Lane, William Shaw and William Coston.

WILLIAM ASBURY.

Cleveland Pastors Speak to Hungary

Ministers of Five Magyar Congregations Address Former Homeland—Erie Plans Juvenile Services

CLEVELAND, Jan. 2.—Five Cleveland clergymen of Hungarian birth or ancestry gave to Suzanne Fazekas, ousted Hungarian consul here, a message on freedom to carry back to her country. It read, in part: "Tell them that this land is ruled by those same ideals of liberty and humaneness which were so much admired 100 years ago by Louis Kossuth, . . . that these same ideals made possible the advancement and happiness of the many hundred thousands of immigrants who came to the United States from Hungary. . . . This nation, in spite of her just anger, has the deep wish and desire to see Hungary among the free nations of the world. For the realization of this goal, our nation would gladly give her understanding and cooperation. . . . In the name of humanity, ask [your people] to open their hearts and minds to the understanding of the road to peace." Miss Fazekas was one of the two consuls whom Hungary had in this country and whose offices were ordered closed after four captured American airmen were released only after payment of $120,000 in fines which the U.S. regarded as ransom money.

Retiring Bishop Confident Of the Future

In a recent newspaper interview, Bishop Beverley D. Tucker of the Protestant Episcopal diocese of Ohio, who will retire on his 70th birthday Feb. 4, asserted that we have every reason to look hopefully toward the future. Even the present world situation does not make him pessimistic. The *Cleveland News* quoted the bishop as saying: "The revolution we are now experiencing is an inevitable result of the impact of Western civilization on the backward peoples of the world. They are now going through the birth pains of what will lead, I am sure, to better days in the future." Nor does the bishop despair of Russia, although he admitted that cooperation with that country seems impossible in what he termed its "adolescent period." During the 13 years Bishop Tucker has headed the diocese, it has advanced on all fronts.

Recommends Steps for Juvenile Protection

More preschool nurseries in churches, more family night programs and the starting of day camp activities were among the recommendations made to the churches of Erie, Pa., by Clayton L. Williams following completion of a Juvenile Protection Program survey in that city Dec. 12. Dr. Williams represented the Home Missionary Society of the American Baptist Convention in designing a program to reach children and youth with Christian leadership to prevent juvenile delinquency. The program has been adopted for interdenominational action by the Erie council of churches. The report also disclosed that a lack of funds hampers services to children in both public and private agencies. It asked for a ministry better informed on the work of the social agencies and closer cooperation between ministers and courts, social agencies and schools.

Conduct Interfaith Thanksgiving Observances

Three of Cleveland's union Thanksgiving services were not only interdenominational but interfaith. Park Synagogue invited Christian neighbors to join in a Thanksgiving Eve service, at which the sermon was given by Robert B. Whyte, minister of Old Stone Church, and the choir of the host institution was augmented by representatives of choirs from eight churches. The same night the Baptist Church of the Master was host to members of the Temple and near-by Christian churches, with Rabbi Hillel Silver of the Temple as speaker. The Glenville Hi-Y club sponsored an interfaith Thanksgiving service in Glenville Presbyterian Church. . . . Women of First Baptist Church, Erie, Pa., and of the Jewish temple of that city are participating in eight joint sessions of Bible study. The first four sessions are being held in the Baptist church, with Rabbi Randall M. Falk of the temple lecturing on the Old Testament. The last four sessions will be in the temple, with the pastor of the Baptist church, Roger H. Sharpe, lecturing on the New Testament.

And So Forth

Two clergymen, John Bruere of Calvary Presbyterian church and Bishop Floyd L. Begin of St. Agnes Roman Catholic Church, were among the 11 persons cited in the New Year's Eve edition of the *Cleveland Press* as the "Outstanding Cleveland Men and Women of 1951." The two men led in organizing residents of the Hough area in a drive to stem the destruction of property, moral and civic values in a densely populated midcity neighborhood.

In Akron on Christmas Day, people of all faiths were asked to join in a prayer for peace at 10 a.m. Traffic lights were placed on an emergency signal for one minute to remind people to pray.

The Cleveland Baptist association sponsored a New Year's morning rally attended by 2,000 persons. Speaker was Charles B. Templeton, evangelist for the National Council of Churches.

Ten suburbs of Cleveland are scheduled to hold Twelfth Night celebrations this week end. The Christmas trees of the community are to be collected and burned in a ceremony which will include the singing of Christmas carols. The custom was introduced in Cuyahoga county in 1939 by Robert Zearfoss, formerly pastor of Lakewood Baptist Church. Lakewood's ceremonies annually attract crowds of 10,000 to 20,000.

Boulevard Presbyterian Church, Cleveland, held its final service the last Sunday of 1951. Its members will join other churches. The building, which the church has used for the last 39 years of its 54-year career, has been purchased as the new home of St. Mark's Presbyterian Church, a Negro congregation. Suburban Euclid Presbyterian Church, an outgrowth of Boulevard, will receive a substantial amount from the sale of the building to start erection of a new structure in its fast-growing area.

Full-time service as chaplain in Youngstown, Ohio, hospitals is being given by Gwyn D. Walters beginning Jan. 1. He is supported by the Organization of Protestant Men, an arm of the local council of churches.

WALTER E. DANIELS.

Plan Service to Refugee Residue

Voluntary Agencies Create New Channel for Serving Remaining Homeless—World Council Friends Meet

NEW YORK, Jan. 2.—To help meet the problem raised by the ending Dec. 31 of the International Refugee Organization's program of aid to displaced persons, representatives of various voluntary agencies last month set up a new intergovernmental agency to help 115,000 destitute Europeans find jobs and homes in countries which offer opportunities for new life. According to plans made at a meeting in Brussels, 55,000 people will be moved from Germany, 35,000 from Italy and Trieste, 15,000 from Austria, 6,000 from the Netherlands and 4,000 from Greece and Portugal. It is hoped to resettle 40,000 of these in Canada, 25,000 in the U.S., 25,000 in Australia, 23,000 in Latin America and 2,000 in New Zealand. Those coming to the U.S. will be ethnic German refugees, now eligible for immigration under the Displaced Persons act, who must receive visas before next June 30. They will be aided in resettlement by the Displaced Persons Commission and voluntary religious agencies. These agencies were represented at Brussels by A. R. Elliot of the National Council of Churches, Clarence E. Krumbholz of the National Lutheran Council, and E. D. Swanstrom of the National Catholic Welfare Conference. Name of the new agency: the Provisional Intergovernmental Committee for the Movement of Migrants from Europe.

Project Bible Pictures for Every Sunday School

At the December meeting of the North American administrative committee of the World Council of Christian Education, it was reported that, while tremendous progress has been made in Christian education around the world in the past half-century, the task is only begun. An important program developed by the committee during the past year seeks to provide "Bible pictures for children everywhere." It is now proposed that the council try to get a set of Bible pictures into every Sunday school which still lacks them. Another proposal is that children's workers be exchanged on an international basis. A report from Luther Weigle on the special joint study being made with the British administrative committee showed marked progress toward closer integration of all council work and services.

Friends of World Council Hear Progress Reports

Over 250 ministers and laymen from U.S. Orthodox and Protestant churches attended the annual meeting of the Friends of the World Council of Churches held at St. Bartholomew's Church (Episcopal) here Dec. 11. Speaking on his recent visit to Spain, John Mackay, president of Princeton Theological Seminary and chairman of the International Missionary Council, characterized the Franco regime as "the contemporary ghost of a traditional unity in which the life of a state and a particular religion were inextricably bound together." "There is no liberty for thought or culture," he said. "Liberty in Spain is dead. . . . The Protestant group is a vigorous minority condemned to the ghetto." Mrs. Douglas Horton, a vice-president of the National Council of Churches, urged churchmen to create an informed public opinion on the problem of the Arab refugees and to demand that our political leaders give attention at both the national and the U.N. level to finding a solution for it. Henry Smith Leiper, associate general secretary of the World Council, reporting on his recent trip to Australia, New Zealand and Tasmania, said that the power of the Christian community is "undoubtedly the great fact of our time." Robert S. Bilheimer, executive secretary for the Second Assembly of the World Council of Churches to be held in Evanston, Ill., in 1954, reported on plans for that gathering.

Protestant Council Division Condemns Lottery Plan

Reports of the various agencies and departments of the Manhattan division of the Protestant council of New York were given at the annual meeting attended by representatives of 60 churches last Thursday. Clarence W. Hall, managing editor of the *Christian Herald,* voiced a plea for religion in the city's public school system. The division adopted a resolution condemning the city council's vote calling for a referendum to permit New York city to operate lotteries. It strongly criticized the idea that recourse to "such an immoral method" is in any sense necessary to raise funds for hospitals and schools. Albert J. Penner of Broadway Temple is the new president of the division, succeeding Jesse W. Stitt, pastor of Village Presbyterian Church.

And So Forth

The Salvation Army Association of New York awarded its third annual citation for distinguished service to Gen. Douglas MacArthur at a Waldorf-Astoria luncheon last Thursday. In accepting the award, Gen. MacArthur said: "There can be no compromise in the fight to preserve the sanctity of our religious base. Moral decay and political irresponsibility have penetrated the roots of our cherished institutions."

Chaplain James A. Pike of Columbia University has been appointed dean of the (Protestant Episcopal) Cathedral of St. John the Divine.

Two important changes were announced last week in Manhattan's Protestant Episcopal churches. Samuel M. Shoemaker, for the past 26 years rector of Calvary Church, has resigned to become rector of Calvary Church, Pittsburgh. During his rectorship, the number of parishioners increased to more than 1,000, eight-story Calvary House was erected, the parish's monthly *Evangel* grew to have a worldwide circulation, and men and women from various sections of the nation came to the rector for guidance. . . . On Sunday John Heuss, since 1947 director of the Protestant Episcopal department of Christian education, was named to the pulpit of historic Trinity Church, which has been vacant since last June, when Frederic S. Fleming announced his decision to retire from the active ministry.

With all rooms in Community Church here packed to capacity and wired for a public address system, an overflow crowd stood in aisles and sat on the stairs to hear Paul Blanshard speak at the recent mass meeting called to protest the naming of a U.S. ambassador to the Vatican.

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Release British Church Figures

Note Few Significant Changes Compared with 1947—Anglican Electoral Rolls Show Decrease

LONDON, Dec. 26.—Britain's latest church statistics, released with the coming of the new year, show ebb and flow in membership, but on the whole the signs point toward increase. Figures from 8,801 of the 13,775 Church of England parishes list 1,984,215 adult communicants in 1950 compared with 1,859,115 in 1947. (The 1947 figures are used for parishes from which there were no late returns.) Infant baptisms declined from 525,835 to 450,611, while adult baptisms rose from 7,431 to 8,496. The decrease in parish electoral rolls —from 3,388,859 in 1940 to 2,965,200 in 1950—is probably the most serious decline; it indicates that fewer people are bothering to have themselves recorded as eligible to vote in local church affairs. The number of Easter communicants, always considered a key figure in Anglican statistics, increased from 1,859,115 in 1947 to 1,984,215 in 1950.

Catholics Report Increase in Attendance at Mass

Roman Catholic statistics for England and Wales in 1950 give 2,837,700 as the number of persons of all ages who go regularly to Sunday mass—an increase of 25,100 over the previous year. Chief increases were in the London area, greatest losses in the industrial region centering on Birmingham, where the total dropped by 5,400. Conversions totaled just over 11,000, a decrease of 507. There are 4,237 Roman Catholic secular priests and 2,447 priests in religious orders in England and Wales. The number of churches open to the public is given as 2,867, with 911 private chapels in which mass is said at least once a week.

Six Candlesticks Or Two?

Six candlesticks on the altar or two? That question has been rocking the London diocese's consistory court since the vicar of St. George's, Southall, decided to put six candlesticks on his new altar in spite of the fact that that number was declared illegal in 1939. The vicar says he made the decision for dignity's sake and attached no religious significance to the proceedings. Others dispute his motive, and suspect the red—or black—hand of Rome. Unfortunately, the candlesticks and the crucifix have already been dedicated by the bishop, who seems to have raised no objections to the extra light. The diocesan chancellor, who is responsible for seeing that candlesticks do not multiply to the offense of the faithful, says it is all very embarrassing. The world is waiting on his judgment. Will he perhaps compromise on four?

London Synagogue Celebrates 250th Anniversary

The oldest Jewish community in London, composed of Portuguese Jews who found refuge in England and were protected, first by Oliver Cromwell, from 1656 onward, has been celebrating the 250th anniversary of the opening of its first synagogue. The original synagogue, a dignified and beautiful structure lighted by hundreds of candles, is still in regular use for worship. With it have been associated many of the famous names in British Jewry—Disraeli, Pinero, Montefiore, Mocatta, da Costa, Sassoon, Ricardo and others.

Debate on Pope's Views Continues

The debate on Pope Pius' views on "mother and child" continues in Great Britain. At the University of London, the students' union adopted by a 3-2 vote a statement welcoming the pope's stand. Fr. Joseph Christie, who proposed the statement, declared that what the pope had said was simply that no individual should ever take it upon himself directly to destroy an innocent life. The Roman Catholic Church, he explained, considers it unethical to harm an innocent person in order to effect a cure. "This is not a niggling insignificant principle," he said. "It is one of the most vital enunciated in modern times."

Canterbury Sees Intolerance On the Increase

Addressing the Council of Christians and Jews recently, the Archbishop of Canterbury declared that "bitterness is on the increase, and intolerance is mounting." The current tensions in race and ideology are aggravated, the archbishop believes, by modern propaganda methods which pay little attention to truth, putting the premium rather on falsehood and passion. He deplored the passing of liberalism in race relations, contrasting the present "mass systems" with the old liberalism "whose great virtue was that it brought men together in a common field of discourse to obtain a reasonable, patient, understanding and constructive ideal." The archbishop believes, however, that the council's work in bringing Christians and Jews together has done much to eradicate the poison of anti-Semitism.

And So Forth

R. E. Fenn has been named secretary of the English Presbyterian Mission Board.

Erik Neilsen, research secretary of the International Missionary Council, will spend January and February in New York.

American airforce men in camp in England have kept mostly to themselves, but Christmas found hundreds of them invited to British homes. It was wartime all over again. Seventy wives of American embassy officials gave a party for poor London children, American airmen at South Ruislip base entertained 300 orphans and gave them $1,000 worth of presents, and naval personnel on the American destroyers moored in the Thames invited British children aboard for a Christmas celebration.

CECIL NORTHCOTT.

Missionary Doctor's Research Rewarded

For his thesis on food and liver diseases on Sangir island near the Philippines, D. M. Blankhart, a missionary doctor, has been given an advanced degree by Utrecht University. Dr. Blankhart is one of the few medical men in that area.

Vote Loyalty Bill In Pennsylvania

Measure Requires All Public Employees to Sign Oaths—Predicts Defeat of Vatican Appointment

PITTSBURGH, Dec. 31.—After months of mauling and amending by its friends and foes, the Pechan bill, Pennsylvania's "loyalty oath" measure, last week cleared both the state senate and house by substantial majorities. Gov. John S. Fine is reported to have assured sponsoring veterans' organizations that he will sign the bill. In that case, some 277,000 public employees, including more than 60,000 teachers, must take oaths of loyalty to the governments of the United States and the commonwealth of Pennsylvania before April. A questionnaire designed to "determine loyalty" is to be prepared by the attorney general. To be acceptable, prospective new employees must take the oath and answer the questionnaire. The bill provides for appeals by persons accused of being subversive to their respective state agencies, and ultimately to the courts. It says that heads of state-aided colleges and universities must report to the governor once a year what they are doing "to keep subversives from their faculties," but it does not apply to individual college faculty members. The measure encountered greatest resistance from the state's educators. At one point Rep. Harry E. Seyler of York, a high school principal, termed it the "asafetida bill."

Blanshard Predicts Defeat Of Clark Appointment

Speaking before 2,500 persons in Soldiers' and Sailors' Memorial hall here early this month, Paul Blanshard, author and lecturer on Catholic power, predicted that a tidal wave of opposition will defeat the appointment of Gen. Mark Clark as an ambassador to the Vatican. The rally was called by the Pittsburgh and Turtle Creek chapters of Protestants and Other Americans United for Separation of Church and State. Mr. Blanshard asserted that a majority of American Catholics would oppose the President's nomination if they could speak democratically. Meanwhile, protests have mounted in this area. The Pittsburgh Baptist association and the presbytery of Pittsburgh (Presbyterian, U.S.A.) have added resolutions to those previously passed. The Pittsburgh and Allegheny County council of churches has urged its affiliated bodies to take action against the proposal.

Religious Leaders Urge Christmas Parties Without Liquor

The demoralizing effect of alcoholic drinks at Christmas parties was deplored by spokesmen for the three major religious faiths here in a public appeal to employers, managers, superintendents and others responsible for office or company celebrations. Signers were W. Ralph Ward, pastor of Mt. Lebanon Methodist Church; Rabbi Philip Frankel of Temple Emanuel; Lt. Col. Ralph T. Miller of the Salvation Army; and John B. Collins, editor of the *Pittsburgh Catholic*. The statement said

use of alcohol should be eliminated because of the pressures to drink put upon non-drinkers and the disastrous effects on character and reputation at parties which encourage "excessive liberties" among employees, often between superiors and their subordinates. Mayor David L. Lawrence endorsed the statement.

Issue Call for Day of Prayer

The local council of churches has requested Protestant congregations throughout Allegheny county to observe Jan. 6 as a "day of fasting and prayer" for a deepened spiritual life in America and a peaceful world order. Its call emphasizes the need for Christian morality and integrity in personal and social life and asks for exercise of Christian conscience in religious duties and business responsibilities. In several communities the observance will introduce special interchurch services for the Universal Week of Prayer. Some congregations will remain after morning worship for personal and group devotions.

Musical Events Mark Christmas Season

Pittsburghers this year enjoyed two great and entirely different musical events in preparation for Christmas. In the first, 21 "heritage choirs" took part in the 15th annual "United We Sing" festival in Carnegie music hall. Choirs of all faiths, in costume, represented Bulgarian, Chinese, American colonial, Croatian, English, French, German, Greek, Hungarian, Irish, Italian, Latvian, Lithuanian, Negro, Polish, Portuguese, Russian, Scotch, Serbian, Slovak, Slovenian, Spanish and Welsh backgrounds. In the second, the Pittsburgh symphony orchestra and the Mendelssohn choir joined to present Handel's *Messiah* in Syria Mosque. Both performances drew overflow audiences and high praise from the critics. "United We Sing" was repeated to accommodate all who desired to hear it.

And So Forth

Samuel M. Shoemaker, rector of Calvary Episcopal Church, New York, since 1925, will assume charge of Calvary Episcopal parish here March 30. He succeeds William W. Lumpkin, who resigned in September. Chester Burge Emerson, formerly dean of Trinity Cathedral, Cleveland, is now serving the parish.

The University of Pittsburgh Y.M.C.A. recently presented membership cards and Hi-Y and Tri-Y club charters to 325 district high school girls and boys in a colorful ceremony in Heinz Memorial Chapel. Edgar "Special Delivery" Jones, assistant football coach at the university, gave the address.

Lockhart Amerman, minister of First Presbyterian Church, Sewickley, is the new moderator at the presbytery of Pittsburgh, which is soon to reorganize under a general presbytery and departmental staff.

The annual report of the Catholic diocese of Pittsburgh lists 91,926 pupils in diocesan grade and high schools and 61,929 Catholic pupils enrolled in public schools.

On the second night it was on the air, "Midnite Minister," new radio counseling program presented by Ansley C. Moore under auspices of the local council of churches, brought 1,045 telephone calls to station WJAS, each with a question or problem.

O. M. WALTON.

Everything hit us at once

SNOW (33 inches in December) which *delayed mails*, along with the *usual crush of subscriptions* at the holiday season, and finally *an avalanche of orders* for the Vatican Embassy and UMT reprints. We hired extra help. We worked long hours of overtime. But we fell behind and, although we don't see how it could have been helped, we are sorry.

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Lutherans Buy Seminary Site

Institution Will Be Sixth Theological School for Berkeley—Baptists Confer on the Ministry

SAN FRANCISCO, Jan. 2.—The California and Pacific synods of the United Lutheran Church have purchased a site for the new Pacific Lutheran Theological Seminary to be established in Berkeley. Thus another is added to the theological seminaries already located in that city: Pacific School of Religion (Congregational-Methodist-Disciple), Church Divinity School of the Pacific (Protestant Episcopal), Berkeley Baptist Divinity School, Starr King School for the Ministry (Unitarian), and Golden Gate Theological Seminary (Southern Baptist). Just across the bay at San Anselmo is San Francisco Theological Seminary (Presbyterian, U.S.A.).

Baptists Consider Challenge Of the West

Baptist leaders from 10 western states attended the convocation on ministerial leadership sponsored in October at Berkeley Baptist Divinity School. Its theme: "The Baptist Ministry and the Expanding West." James L. Kraft of Chicago spoke on "What a Layman Expects of His Minister," Milton C. Froyd of New York on "A Responsible Leadership for a Reliable Witness," Director Lynn Leavenworth of the American Baptist Convention's department of theological education on "Our Ministry," George M. Derbyshire of Oakland and Theron Chastain of Phoenix on "Berkeley in the Record," F. B. Fagerburg of Los Angeles on "The Destiny of Our Baptist Fellowship in the West," and Pres. Gilbert B. Brink of the National Council of American Baptist Men on "The Concern of the Layman." Pres. Sandford Fleming of the divinity school closed the meeting with "Berkeley Accepts the Challenge."

Lutherans Sponsor International Reformation Festival

Central Lutheran Church, Oakland, was the scene of a unique International Reformation Festival Oct. 28. Seven separate services were conducted during the day—in Norwegian, English, German, Chinese, Japanese, Estonian and Latvian. Purpose of the observance was to emphasize the "worldwide character and mission of the Lutheran church."

Baptist News from the San Francisco Area

Two home visitation crusades were conducted in October for the Bay Cities Baptist union by Walter E. Woodbury, director of evangelism for the American Baptist Home Mission Society. In November, Florence Stansbury, director of missionary education for the American Baptist Convention, worked with congregations of the Northern California Baptist convention. Jack Krause of the Northern California convention went to Boston recently to participate in a pilot experiment on the "Every Member a Steward" plan, which he originated. The annual fall rally of the Bay Cities Baptist youth fellowship in October had as its main speaker John A. Lavender, national evangelist for the American Baptist Home Mission Society, who had just returned from a four-month evangelistic tour of Europe. The Women's Baptist Mission Society's house party at Mount Hermon in September was addressed by Mary Beth Fulton, special representative of the Baptist Ministers and Missionaries Benefit Board, and Louise Campbell, who organized the Kwon Yit School for Girls at Meihsien, China, in 1911.

First Christian, Stockton, Has Centennial

In November, Stockton's First Christian Church celebrated its centennial. According to the *Stockton Record*, this is the oldest church of the denomination west of the Rockies. Speakers at the special services were Wesley Ford, secretary of the Northern California Christian churches, and three former pastors—Theodore R. Leen, J. H. McCartney and Benjamin Smith. Current minister is Marvin E. Smith.

News of Interchurch Activities

The Northern California-Western Nevada council of churches sponsored a meeting on law enforcement at Westminster Presbyterian Church, Sacramento, Oct. 22. Law-enforcement officials, including local police chiefs, were guests. Leaders of weekday education programs in the area met with Erwin L. Shaver of the National Council of Churches' division of Christian education at the Pacific School of Religion in November. The Stockton council of churches has decided to employ a full-time executive secretary. The move is primarily the outcome of the union of the council with the Stockton council on released time education. The Oakland council of churchwomen marked World Community Day with a special meeting led by Luella Reckmeyer, observer at the United Nations for the N.C.C. general department of United Church Women.

And So Forth

Louis A. Peterson, formerly director of religious education for the College City-Lakeside Presbyterian Church in San Francisco, is the new director of united promotion and public relations for the Presbyterians of the north coastal area and editor of their publication, the *Watchman*.

William S. L. Sung, formerly president of St. John's University, Shanghai, has been appointed by Protestant Episcopal Bishop Block to work among Chinese students at west coast universities. Bernard Lovgren has resigned as dean of San Francisco's Episcopal cathedral to become pastor of the church at Del Monte which serves the west coast naval training school. Henry M. Shires, rector of Christ Episcopal Church, Alameda, is spending a year in postgraduate work at Oxford University.

Stephen C. Peabody, pastor of First Congregational Church, San Jose, called the attention of the dean of men at San Jose State College to a *Reader's Digest* article on the conversion of "hell week" into "help week." As a result, 35 fraternity members spent two Saturdays painting the church. A paint store and scaffolding company cooperated in the project, and two master painters supervised the work.

W. EDGAR GREGORY.

Presbyterians Initiate Drive

At Midcentury Convocation, Southern Churchmen Launch a Crusade to Expand Union Seminary

RICHMOND, VA., Dec. 17.—More than 250 representatives of Presbyterian, U.S., synods in Virginia, West Virginia and North Carolina, together with several hundred Richmonders, attended the midcentury convocation sponsored by Union Theological Seminary (Presbyterian, U.S.) here Dec. 4-5. They listened to addresses and panel discussions on the convocation theme—material and spiritual development of the south, with special reference to the opportunities and obligations of the denomination and its seminary.

In the opening session, on the economic resurgence of the south, John H. Krey, assistant to the president of the Reynolds Metal Co., stressed the almost revolutionary significance to the south of the aluminum industry, with its production of wealth, employment of labor and civic contributions. The south has the means of producing aluminum in increasing quantities, he said, and other industries are being attracted thither to be near the abundant supply. Mr. Krey cited the growth in investment in aluminum production—from $25 million in 1939 to $525 million today. War has stimulated the increase. Lorin A. Thompson, chairman of the University of Virginia's bureau of population and economic research, discussed the development of textile industries, and William Neal, Winston-Salem, N. C., banker, cited basic changes in the economy of the south as reflected in improvement in agriculture and farming. "The day of the one mule and single plow is gone," he said.

The Changing South

Declaring that the "myth of the old south" dies hard, Pres. E. W. Palmer of the Kingsport Press at Kingsport, Tenn., said that few people are aware that an economic resurgence is taking place in the south, with a new industry being established every five minutes.

Editor Virginius Dabney of the *Richmond Times-Dispatch* maintained that the south has been advancing morally and spiritually as well as economically. He cited greater concern for the sharecropper and for the urban slum dweller, increased support for community chest drives, public schools, hospitals and institutions for the mentally ill, and improvement in race relations. Mr. Dabney also saw improvement in political morals. Recent revelations of political scandals, he said, related to regions of the nation other than the south. "Life in the country, close to the soil, seems more conducive to the development of basic virtues," he declared.

Mrs. J. Murdoch MacLeod, director of the National Council of Churches' general department of United Church Women, declared that the south is now contributing to the solution of the nation's problems instead of being a problem itself. Pres. E. J. McMillan of the Standard Knitting Mills in Knoxville, Tenn., spoke of cooperation in church work in his state, of religion in

public schools and of the religious center at the state university. He said 1,000 employees of his factory attend daily prayers at 11 a.m.

A dramatic feature of the convocation was a session of the radio "Town Meeting of the Air" held at the Mosque, Richmond's city auditorium. Pres. Arthur S. Flemming of Ohio Wesleyan University argued for the affirmative, Stanley High of the *Reader's Digest* for the negative, on the question, "Are the Protestant Churches Reaching the Hearts and Minds of Men?" Govs. John S. Battle of Virginia and W. Kerr Scott of North Carolina led the question period.

Launch Expansion Drive

At a dinner preceding the Mosque session, a five-year campaign was launched to raise $2,500,000 for the enlargement and improvement of Union Theological Seminary. Pres. Ben R. Lacy said if the campaign is successful the seminary will be able to double its facilities. These are designed to serve 100 students, but are being stretched to accommodate 209. Last year, one out of every five applicants for admission had to be refused because of lack of facilities. Said Pres. John Rood Cunningham of Davidson College: "The most critical issue facing America today is to secure rededication of citizens to moral and spiritual integrity. The second is that of peace. Both must look to religion for motivation and power for the solution. . . . In the resurgent south we need stronger and better equipment for Christian leadership. That can be provided at Union Theological Seminary." Pres. Cunningham pointed out that seminary students pay only 21 per cent of the cost of their education, and that present endowment yields only 52 per cent of the annual budget.

At a later "commencement luncheon," it was stressed that the resources to carry the proposed crusade to victory are in the hands of the Presbyterians of the south, that they contribute generously to other worthy enterprises and that there is reason to believe that they will rally to the support of this campaign.

Urges Religious Revival

In the final panel session of the convocation, Moderator J. R. McCain of the Presbyterian, U.S., General Assembly declared that America needs a religious revival to match the fervor of the Communists, that a return to the enthusiasm of the early Christians is again needed to turn the world upside down. "Such a revival will sweep out gambling and crime and possibly even war if it catches fire and spreads over the land," he said. Dr. McCain urged his denomination not to pat itself on the back because it has made a net gain of 90,000 members in the past five years. He pointed out that only 200 million of the 2.3 billion people in the world are Protestants "of our sort, who believe in Jesus as the Savior, in the atonement, the Bible as the word of God and the fundamental doctrines of Christianity."

The most lively discussion at this final session was aroused when Mrs. A. P. Jones of Roanoke, president of Women of the Church, proposed that women should be permitted to serve as deacons and elders. Some ministers and other denominational leaders agreed with her, others were noncommittal, and still others—including some women—felt those jobs should be left solely to the men. F. W. BURNHAM.

Urge Continued Aid to Refugees

Voluntary Agencies Request Increased Efforts to Supplant the Program Discontinued by IRO

GENEVA, Dec. 20.—An "appeal to the nations" for concerted action to relieve the plight of homeless refugees was issued here this month by leaders of five intergovernmental and 18 international voluntary agencies. "In this hour of transition when the International Refugee Organization ends its aid to displaced persons [on Dec. 31], we call upon responsible leaders of governments, churches, organizations, and industry and labor to initiate effective plans to assist those human beings who have been driven from their homes and forced to survive as refugees amid frustration and destitution," said the appeal. "Only the awakened conscience of mankind can bring to an end this tragic situation." The appeal was published in a special refugee and migration number of *World Communique*, World's Y.M.C.A. magazine issued in both English and German editions. Among the leaders who signed it were Tracy Strong of the World's Alliance of Y.M.C.A.'s, W. A. Visser 't Hooft of the World Council of Churches, Helen Roberts of the World's Y.W.C.A., James Norris of the National Catholic Welfare Conference, Moses A. Leawitt of the American Jewish Joint Distribution Committee, Director General J. Donald Kingsley of the IRO, G. J. Van Heuven-Goedhart, U.N. high commissioner for refugees, John Blandford, director general of the U.N. Middle East relief and works agency, and Director General David A. Morse of the International Labor Organization.

Expresses Voluntary Agencies' Concern to U.N.

Elfan Rees, refugee adviser to the World Council of Churches and president of the Standing Conference of Voluntary Agencies Working for Refugees, addressed the recent meeting here of the International Refugee Organization General Council and the session of the U.N. high commissioner for refugees' advisory committee. He expressed gratification at evidence that governments will continue their concern for the plight of refugees after IRO ceases operations. At the moment Mr. Rees is in Paris voicing to delegates to the General Assembly meeting the claims of voluntary agencies for continued U.N. attention. The assembly's third committee (for social, humanitarian and cultural affairs) will consider at its first meeting in January the report of the U.N. high commissioner for refugees.

C.C.I.A., World Peace Council Hold Conversations

On Nov. 24 officers of the Commission of the Churches on International Affairs met in Paris with delegates of the World Peace Council, following an exchange of letters last spring. Later they issued a communique which read, in part: "They proceeded to an exchange of information and a clarification of their respective positions on the

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leading international problems and on their prospective modes of approaching them in the total setting of the problem of peace and justice. They examined more particularly the disarmament question, that of the control of atomic weapons and of all weapons of war, that of the peaceful coexistence of different political and social regimes, and, further, that of the importance which must be attributed for the maintenance of peace to the protection of human rights and to technical assistance for underdeveloped areas. They decided to proceed to the exchange of documents." In addition, the communique said guardedly, "they will consider the advisability of meeting again."

Points to Differences In Concepts

The C.C.I.A. is a joint agency representing the World Council of Churches and the International Missionary Council. Its director, O. Frederick Nolde, appended a statement to the formal communique which read: "The C.C.I.A. is always ready . . . to discuss with the various organizations concerned with peace. . . . This meeting made clear that there are vital differences between the basic conceptions and the approaches of the two bodies concerned with the problems of peace. However, it offered an opportunity for the removal of misunderstanding." It will be recalled that Pres. Joliot-Curie of the World Peace Council last January sent a letter to Marc Boegner, one of the vice-presidents of the World Council of Churches, inviting the church body to associate itself with the appeal made by the second World Peace Congress in Warsaw for a "gradual and controlled reduction of armaments as a basis for a firm and lasting peace." (See The Christian Century for April 11, 1951, p. 468). The C.C.I.A., deputed to reply, in March issued a statement pointing out that "nations can be expected to reduce their national armaments only in proportion to the achievement of reliable measures for collective security," and that the main requisite of any disarmament measure "lies in an effective and continuous inspection and control."

Study Nontheological Factors In Church Unity

In preparation for the third world conference on faith and order to be held at Lund, Sweden, next August, a preparatory study conference to examine "nontheological factors promoting or disrupting church unity" was held at the Ecumenical Institute at Bossey, near Geneva, in November. Participating were theologians, sociologists and church and general historians from Protestant and Orthodox bodies in Britain, Denmark, France, Germany, Indonesia, the Netherlands and Sweden. A discussion of the American churches' situation was introduced by W. E. Garrison (Disciples) and Clarence T. Craig (Methodist). Speakers recognized that nontheological factors, while sometimes hard to distinguish from theological ones, often obscure the real issue at stake. In conclusion, participants in the conference emphasized that (1) the churches need to search their consciences to discover how far they are following the law of inertia rather than the will of God; (2) church leaders and theologians must recognize the extent to which legitimate criticism is brought to bear on Christian institutions by the insights of sociology, psychology, economics and other sciences; (3) these nontheological factors must be considered in concrete, particular and therefore painful terms by others besides theologians; and (4) Christ asks all churches and each church member personally, "Wilt thou be healed?"

And So Forth

Last summer 50 Greek Orthodox priests from Athens conducted a five-week pastoral mission to 393 villages in mountainous northern Greece which had been deprived of pastoral ministrations as the result of the devastation of guerrilla warfare. They went two by two, often on foot, baptizing children, celebrating the liturgy and preaching. More than 600 Greek Orthodox priests were killed during World War II and the guerrilla warfare which followed.

Twenty editors of European Christian youth periodicals attended a conference convened at the Ecumenical Institute by the World Council's youth department to consider techniques for capturing the attention of the younger generation.

Dean Clarence T. Craig of Drew Theological Seminary in the U.S. has been elected chairman of the graduate school of ecumenical studies established by the Ecumenical Institute in conjunction with the University of Geneva's theological faculty.

Archbishop Spyridon of Athens has dedicated to the service of the Orthodox Church of Greece the new automatic printing press purchased with funds lent by the World Council of Churches. Paper for printing the Greek Orthodox Church's *Ekklesia* has been presented by American, Canadian and New Zealand churches.

In the Geneva newsletter in the Oct. 17 Christian Century (p. 1200), the Economic and Social Council of the United Nations (ECOSOC) was erroneously abbreviated to UNESCO, which refers rather to the U.N.'s cultural setup.

BERNARD CAUSTON.

Vote Vindicates Laurel

Filipinos' Naming Him as Senator Seen as Clearing Collaboration Charge

BANDUNG, INDONESIA, Dec. 10.—In the mid-November Philippine elections, the large plurality won by José P. Laurel in his senatorial race against the candidate of Pres. Quirino and his so-called Liberal party was a vindication for the man who continued to believe in the ballot even after many of his Nacionalista followers had concluded that the government could be changed only by bullets. Laurel's wartime record as president of the Philippines under Japanese rule was used by his opponents to smear him in his 1949 campaign for the presidency, but collaboration has now ceased to be a serious charge. Laurel insists that when the government was evacuating the Philippines, Pres. Quezon commanded him as ranking cabinet member to remain to "protect the lives and property of the civilian population." He says that when he asked, "What if we must do things under the Japanese we do not want

to do?" Gen. MacArthur replied for Quezon: "Do anything you have to do that the Japanese require, but do not take the oath of allegiance to Japan."

Laurel a True Nationalist

In conversations with Laurel, this correspondent has found him a loyal Filipino nationalist, but one who understands the best in American life. Any Oriental who is not a nationalist today, it should be noted, is not a true Oriental. Laurel wants the best that can be obtained for his country and its people. He believes that nationalism is a necessary phase through which the younger Asian democracies must pass if they are to develop properly. He feels that his election is at least a symbolic justification of democracy, and that it will encourage the Filipinos to make a greater effort to eliminate government corruption.

Work Camper Finds the Japanese To Be Good Christians

Juan Faune, Filipino representative at the international work camp conducted under World Council of Churches auspices in Japan last summer, has written that Japanese Christians are "as good Christians as those of any other nation." He reports that on his first Sunday in Kanazawa, on the west coast of Honshu, he was invited to preach in the local church about the effects of the war. At that service, the congregation took up a good will offering of 1,500 yen for the Philippine churches. Faune appeals to Protestants in the Philippines to send missionaries to Japan.

Methodists Honor Two Bishops

At an autumn memorial service in its Manila cathedral, the Iemelif (Independent Methodist) Church honored its fourth and fifth bishops, Francisco Gregorio and Matias B. Valdez. Bishop Gregorio, who served 1926-39, prepared the church Discipline and a hymnal, preserved the church during the defection of the 1930's and erected the first cathedral, which was razed in 1941. Bishop Valdez, who served 1939-47, prevented the church from being absorbed in the Japanese-sponsored Evangelical Church in the Philippines.

In September the Methodist church at Aparri in Cagayan dedicated a new building for which funds were given locally and in the United States. It was designed by Russell King, architect for the Methodist Mission who has now taken up new duties in India. Supt. Ernest E. Tuck of the Methodist Mission, who has been in the Philippines for nearly 25 years, left for a health furlough in the U.S. in October. Charles Mosebrook, pastor of Central Church, is acting superintendent in his absence.

And So Forth

Helen Topping and her mother, who for many years worked with Toyohiko Kagawa in his cooperative program in Japan, have arrived in the Philippines, where the daughter will be a member of the Pacifican Colleges' education faculty at Pangasinan.

Union Theological Seminary in Manila announces that enrollment has hit an all-time high of 200.

Prof. Burl A. Slocum of Central Philippine College, Baptist institution at Iloilo, had been elected dean of the college's newly created school of agriculture.

The American Bible Society has donated Bibles to the 523 prisoners in Lingayen provincial jail who have been baptized as a result of the ministry of Emilio Lapitan, lay preacher who has been detained in the jail since June 1947.

Cornelio M. Ferrer, director of the Philippine Federation of Christian Churches' rural department, has been appointed by the Commission of the Churches on International Affairs to its advisory committee on the U.N. Food and Agricultural Organization.

WINBURN T. THOMAS.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Callaway Went Thataway (MGM) Howard Keel, Fred MacMurray, Dorothy McGuire. *Comedy.* Advertising pair, to satisfy clamoring child public, come up with substitute for hero of 10-year-old cowboy films they have resurrected for television. All goes well until the real "hero"—believed safely in oblivion—shows up, liquor-sodden, disreputable, to wreck the plans. *Often good satire* on television, the star system in general, but a bit heavy-handed, repetitious after the initial idea has worn out. **M,Y**

Detective Story (Par.) William Bendix, Kirk Douglas, Horace MacMahon, Eleanor Parker. *Drama* from stage play about police detective whose hatred of crime leads him to sadistic treatment of offenders, to personal torment when he discovers his own wife was long ago involved in illegal practice of discredited physician he is trying hard to get indicted. *Realistic* in setting and survey of human drama that passes through grimy police station on one evening, vivid in portrayal of a man whose passion for justice masks a deep streak of inhumanity. Occasional out-of-place farcical and melodramatic episodes strike jarring note, however, and probing of motivations seldom gets below the surface. **M**

The Emperor's Nightingale (Czech; dist. by Rembrandt) *Drama.* As small boy, ill and bored with his grand surroundings, dreams, his toys come to life as puppets and portray the Hans Christian Andersen story of the Chinese emperor who was so sated with artificiality that he could not recognize the beauty of a real nightingale's song until it was almost too late. Delightful puppets tell *charming* story in new color process. It is slow-paced, gentle in comparison with familiar movie cartoons, quietly humorous, dreamlike in conception. **M,Y,C**

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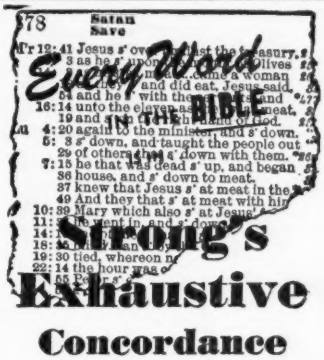
For Family: Alice in Wonderland, An American in Paris, Beaver Valley, Cattle Drive, The Frogmen, Go for Broke, The Great Caruso, Jim Thorpe—All-American, Kon-Tiki, Nature's Half Acre, No Highway in the Sky.

For Mature Audience: The Big Carnival, Bright Victory, Captain Horatio Hornblower, A Christmas Carol, Cyrano de Bergerac, David and Bathsheba, Fourteen Hours, God Needs Men, The Lavender Hill Mob, Oliver Twist, A Place in the Sun, The Red Badge of Courage, The River, A Streetcar Named Desire, Teresa. 1-16-52



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